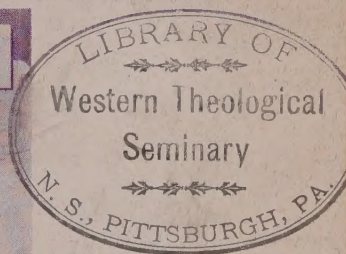


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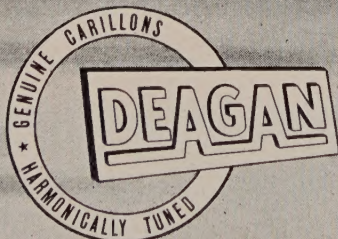
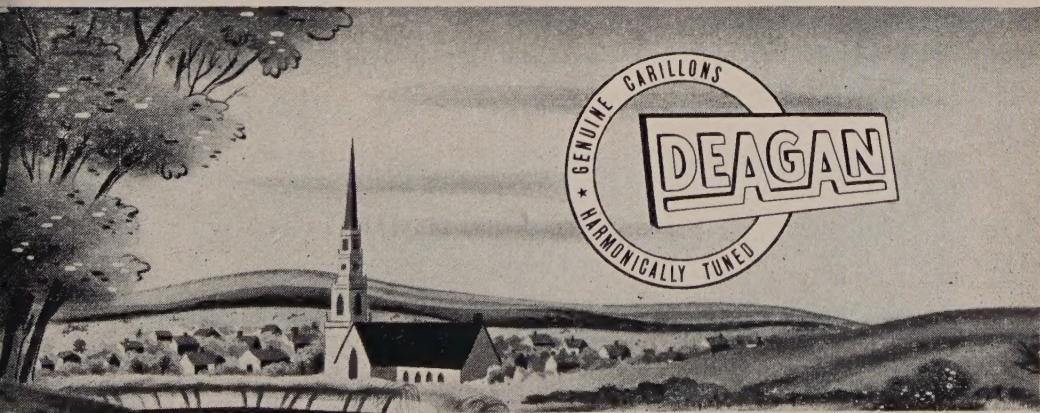
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NOVEMBER, 1946

Vol. XLVIII

No. 11

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Penna., Oct. 12, 1946

The Expositor—
Gentlemen:

Your subscription blank came today, and I noticed the subscription expired, but looking over my check I am not sure if I sent money for this year, or last year.

Rev. _____, to whom the paper is sent, has not been well enough for a long time to care for the subscription, but he needs *The Expositor* and whatever the status is, I am to care for it, when you tell me what to do. Sincerely, J. T. D.

Ohio, October 20, 1946

Gentlemen:

I have delayed writing you about my husband's death, because you always send a few copies of *The Expositor* beyond the expiration and I dislike so much to have the copies stop coming to our home, and cannot afford to subscribe myself. I thank you for the copies I have received. Respectfully, Mrs. _____

New Jersey, Oct. 21, 1946

Gentlemen:

On account of my special condition as "Amputee" which has now resulted in my retirement from the active ministry, after 50 years of service in the Church, I would respectfully request of you to cancel my subscription (*on the list since 1913*) to *The Expositor*, which in the years past has been a great help to me in my pastoral labors, a veritable "Assistant." My right leg was amputated in June, 1945, and I am now confined to a wheel-chair. With thanks for your many favors of the past, and my very best wishes for the continued helpfulness of *The Expositor*. Sincerely, A. F. B.

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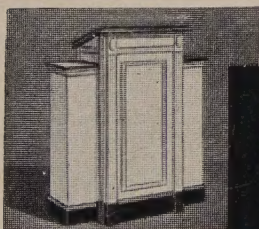
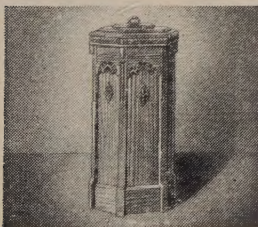
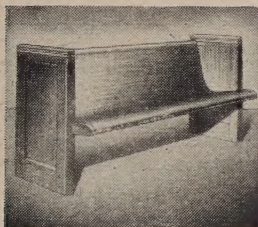
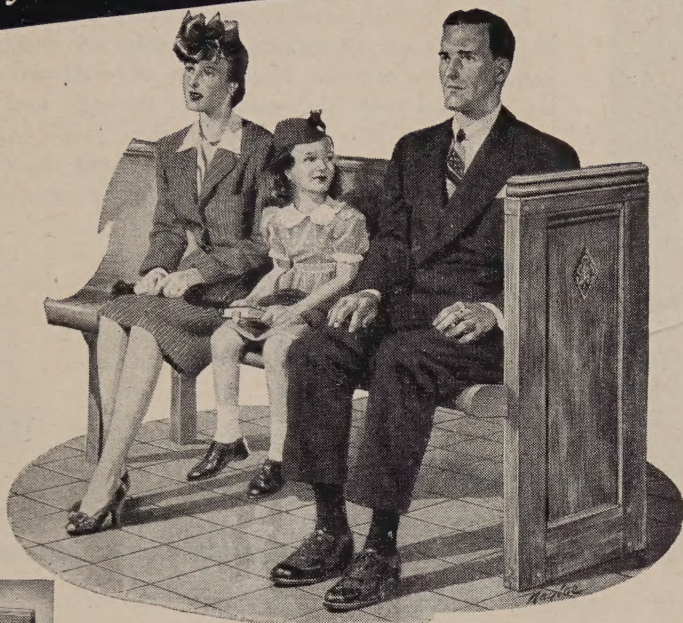
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EVERY DAY

A THANKSGIVING DAY

AARON N. MECKEL

A MATURE Christian recently, taking stock of her useful life, gave it as her opinion that the one practice which above all others ushered blessing into her life was that of constantly breathing an inward prayer of thanksgiving to God. The "Thank-You-Father-habit," she called it. Indeed, who would deny that much radiance has gone out of our lives and our religion for lack of precisely this over-look of praise and gratitude in modern living? It is germane to all mature and life-giving faith.

At the heart of the 68th Psalm is one of our most classic expressions of the adoration and praise of God for His own sake: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation!" Is it possible that the author of these words has seen the great Dromedaries enter the Holy City laden with precious spices, gems, and other treasures, from far off? Even so does God, his Redeemer and Provider, lavish on us His blessings unspeakable. And so, every day becomes for the Psalmist a Thanksgiving Day.

In a day which is far more eloquent and local with complaints than with thanksgiving, it might be profitable for us to stress anew the need of the "thank you" habit, as well as the rich fruitage which flows from it.

Our Dominant Emphasis

Gratitude, praise and thanksgiving to God constitute the dominant emphasis of our Christian faith and religion. Wherever you come upon it, in its deeper reaches, you find it. Follow the tap-root of any abounding Christian life and you will find it goes down into the subsoil of genuine thanksgiving. Failing that, our religion, as well as our worship, tapers out into a bedraggled, routine and halting affair, a thing of weight, rather than of living. When recently I passed by the Beginners Department of our Sunday School on Sunday morning, I heard the "little folks" joyously ascribing praise to God in the well-known words,

rain-tree, Mass.

"Praise Him, praise Him, all the little children, God is Love, God is Love!"

One instinctively knew that these "little ones" of Jesus were on the right track. May it ever be the highest endeavor of those of us who are privileged to be their pastors and teachers and parents to keep their growing lives pitched on that high altitude of faith. Far too much has the Miserere displaced the Te Deum in our churches! The praise and the adoration of God for His own glory is, or should be, the central rite of the Church, Apostolic and Catholic, and Evangelical!

Perhaps we Protestant Christians are especially guilty of inverting the economy of the Divine Praise. For better or worse, we have put the sermon—the word of a man—at the center of our services of public worship. Quite often we even pride ourselves as being good "sermon-tasters". We say, "Let's go and hear what Dr. So and So has to say this morning!" Sometimes we even refer to all that precedes and follows the sermon as the "opening and closing exercises",—perish the abominable expression! Now, as an Evangelical Protestant, I am not at all suggesting a return to the Medieval Mass, or the use of any-artificial forms of worship. But, the sheer and joyful praise and adoration of Almighty God, for His own sake,—that should rightfully be restored to the place of central importance in our worship, until even the sermon itself becomes a praise-offering to God! Seeing a little boy repeatedly enter the Church on Christmas Day, a priest asked him the question, "What gift did you ask of the Christ Child?" Oh, came the reply, "I didn't ask Him for anything. I was just in there loving Him for a little while."

The most beautiful and noteworthy phrases in the Bible are used in the extolling of the glory and majesty of the living God. The evangelist Luke tells us that on one occasion Jesus called to account nine lepers who had forgotten to thank God for their healing. To the most grateful Man who ever lived, a thankless heart was an affront to the Father. In the Catechism of our fathers, it is written

that "Man's chief end is to glorify God and to enjoy Him forever". One is reminded in this connection of Maeterlinck's apt phrase to the effect that "the acknowledgment of our creaturehood is the beginning of wisdom!"

An Indispensable Prerequisite

This "Thank you, Father" habit is also an indispensable prerequisite to spiritual health, wholeness, well-being! If salvation be the indwelling of man's total life by the forgiving, renewing grace and love of God in Jesus Christ, then it goes almost without saying that it is our one paramount need. I dare to believe that were a true renaissance of the praise and worship of God to come in America half of the patients in our hospitals, including those in our overloaded mental asylums, would be cured and released from their bondage. This is not an empty claim. It is backed by the facts. In the preface to his little book, **ABUNDANT LIVING**, E. Stanley Jones quotes the American Medical Association as officially endorsing the figure of 50% for those whose illnesses stem from psychological and spiritual origins. Here is Dr. Frank Hutchins, a nerve specialist, for instance, saying "Seventy per cent of medical cases need new mental and spiritual attitudes for health."

Man, the creature, has taken his eyes off the God and Father who created him and centered them on himself. Thus, the human self, actually a synthesis of the finite and infinite, has turned morbidly inward on itself and is sick. We have too much forgotten that only in God do we truly "live and move and have our being." We do not rightly know and trust Him who in His all-sufficient grace is able to save unto the uttermost, and to make us every whit whole. As a result, we moderns, taken by and large, are a morbid, disgruntled, sickly and complaining lot! A minister, driving along a highway, picked up a man whom he had known in past years. It was not long before this man began a recitation of his many ailments. Everything seemed to be wrong in his personal life and in the world at large. The minister patiently heard him out. "Now Jim," he began, "you have been very specific with regard to your many dissatisfactions with life. But, is there nothing to be said on the positive side? Have you ceased to reckon up God's mercies?" The two men began to reminisce. "Do you recall the time when in your lostness and wretchedness you hardly knew where to turn; and then Christ looked in on you and gave you that most precious of all gifts only He can give, a new heart? Have you forgotten to thank Him for that? Have you

ceased to thank God for the fact that you were reared in a Christian atmosphere and by Christian parents? And what of the day when your little daughter lay near to death in a hospital and you promised God that if she were spared you should never cease to serve or praise Him? Have you lost sight of your part of that covenant?" There was a moment of pervasive silence. "I guess what I need," said Jim "is a refresher course in Christian gratitude. And when Jim said that to his minister, he was speaking for all or most of us! There is a deal of truth and homely wisdom in the lines of an old hymn we have become too "sophisticated" to sing much of late:

"When upon life's billows you are tempest-tossed,
When you are discouraged thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done."

Spiritual health and well-being demand that we lift our eyes above the groveling level of our clamorous needs and fix them in trust and wonder and praise upon Him who "daily loadeth us with benefits." A group of visitors were passing the padded cell of an asylum for the insane when a voice called out through the bars to ask, "Have you thanked God yet today for a sane mind?" And John Newton, author of the great hymn "Now Thank We All Our God," kept placarded before his eyes the humbling words of an Old Testament passage: "Remember that thou wast a bond slave in Egypt, and that the Lord Thy God hath brought thee out." In other words, remember and praise.

Vertical Determines Horizontal

You see what we are trying to say! We are stressing the need of gratitude, not as something effervescent or intermittent, but as a sustaining and dominant attitude in all of life. In the degree that this attitude is present or absent we spiritually conquer or are defeated.

It only remains for us, then, to go one step farther and apply the principle of our text to the larger domain of human relationships. Our proposition can be simply stated: the man who ceases to look up to Almighty God and to be "lost in wonder, love and praise" soon loses the capacity to look out on his fellowmen as potential brothers to be loved and served in the spirit of Jesus. If my fellow-human be not also one for whose salvation Christ died then—as our modern world scene so abundantly evidences!—he soon becomes a being

(See page 535)

TAKE WITH YOU WORDS

CHAPLAIN RICHARD BRAUNSTEIN

ONE of the most important subjects ministers may consider is Words and their Meaning. There was a book published on that theme and it went into many editions. And rightly so.

The words we have in mind are in need of definition and analysis because their haphazard or careless use has made for confusion.

Take for instance the words Religion and Worship. They are related but religion is not worship nor is worship religion. In one of his public addresses President Truman used the phrase, "Freedom of Religion." He did not use the term "Freedom of Worship." We want freedom of religion of which freedom of worship is a part. It is the most noble and directly religious part, but merely a part. Religion is more. It is the leaven, salt, light, that penetrates or pervades the whole.

Somebody writes, "The Church" — all churches claim freedom of religion, not freedom of worship. Religion locked up in churches and sacristies withers away. Even a comfortable cage is a cage and nobody can say that the cage called freedom of worship in the Soviet constitution was ever comfortable. Nor is the idea that the Church in the Third Reich was "kept" by the masters of demagoguery and propaganda very comforting. In a cage with invisible bars a church is being "kept" through the good pleasure of a shrewd propaganda system as a toy for the old unconvertible generation or as an opiate for the victims of the Nordic superman. There may be freedom of worship — although even that becomes doubtful. But there is certainly no freedom of religion. . . . because freedom of religion means for freedom of Christianity to conquer the State by bringing it into submission to Christ."

A group of people singing hymns, offering prayer, reading the Bible, listening to an exposition of Scripture, are perfectly safe. They are harmless. They remain untouched, are not interfered with, so long as they confine their religion to worship. It is not Christianity as such, of which the dictators or racketeers are afraid. It is applied Christianity they fear. When we go down town and see the Mayor, and tell him, not a tree grows in Brooklyn but a stinkweed grows in front of the court

house or city hall, we are exercising freedom of religion. When we demand that the Chamber of Commerce make a city safe for the inhabitants, with traffic and sanitary and other helpful laws, we are making good use of our freedom of religion. If we are allowed to meet in our churches and worship, we are prisoners, if that is all we are permitted. So much for these two words. But here we have a thought-starter. We can, each one of us, go on from here.

Take that word Church. The other day a young woman came to see us about getting married. She said, "I am changing my religion in order to marry." What she meant, of course, was that she was changing her denomination in order to marry. We do not change our religion, put it off and on, like changing for dinner or dressing for the theatre. Unless we have learned that the religion we thought we had was due to a change, that we needed a better brand. That would be a very practical thing for many to do. In this instance, however, the young woman merely decided to become a Presbyterian, having previously been a member of another creed.

There is no such thing as Methodist Religion. By the same token there is no such thing as Baptist Religion. Our religion is something we hold in common. One God, one Christ, one Bible which tells us how God revealed Himself in Christ and through Christ, and Christ through the Apostles, and all history and experience on the good and bright side of the fence. Neither are there among Protestants, people of different faiths. There is one faith, even if there are divers ways of expressing it.

Truth is something we hold and share in common. It is something forever fixed and the same. There are no brands of Truth. Whatever Truth we have is the same as God's truth only we do not have so much of it. All the denominations are the stewards of the Truth as it is found in Christ Jesus. The names of the denominations are labels. We do not revere labels or names but the ideas and ideals for which the labels stand, of which they are symbolic. The only difference between the denominations is their forms of government. And that is something temporal not spiritual. I do not care how a man receives the Sacrament of the Lord's supper or how he thinks he

Okmulgee, Oklahoma

should be baptized, — so long as he recognizes these items as an important part of his religious life. We may change our form of government, our label, name of the Church, but one thing nobody can change namely, his religion or the truth. These are external fixations.

Come we now to that word "creed". It has gotten itself in bad company. Like the word addict. St. Paul said, "I am addicted to good works." Now we do not associate the word addict with good works, — not all the time. Oftentimes we relate the word to a person who is the slave of drugs or alcohol. So the word creed is not always identified with religion. Many times we find it in a bracket quite the opposite. A person's creed is what he believes or does not believe. It may be an affirmation or a negation. It is what he accepts or rejects. A creed may be good or bad, as the case of the individual and his thinking happens to be.

When you ask "What is your creed?" you are trying to learn somebody's viewpoint, philosophy, interpretation or outlook. A creed may be the finest expression of ideas or ideals. Then again it may be something degrading, sinister, revolting. Fascism has its creed. Nazism has its creed. Shintoism has its creed. We say has because when you kill a man you do not kill an idea. There are always other men, with the same idea. Our task is to show the world, prove to the world, that the Christian virtues in the final summary are the best for all mankind. We have done this with the machinery of war. Now we must do it with the instruments of peace.

Let us learn what is really meant by the words spiritual and temporal. It is hard to define where the temporal leaves off and the spiritual begins or the other way around. It is like discovering the boundary between life that now is and the life that is to be. Our mundane life and the life eternal overlap, merge, blend. We are very near the Spirit world and the Spirit world touches us.

Going from one pastoral charge to another, the man whom we succeeded, wanted to be helpful. So he handed us a list of names. Beside each name was a notation. "Helpful in the choir." "Pray and speak in prayer-meeting." "Financial wizard." "Artistic with decorations and flower displays." It was a long list, showing forth divers gifts and various abilities. But there was one name that intrigued our interest. Beside it we read, "Good in temporalities."

This person, good in temporalities, happened to be a woman who could cook. Annual church suppers would have been something else again without her special salads and tasteful dishes. Her bowls and pans were sacred

vessels. They were dedicated to the Lord's work. Her skill was consecrated for the Cause. Not only that but when others were out front she was behind the scenes. Loyal. Devoted. Faithful — a good soul, a good cook. A faithful servant. There are many like that. Experts in coffee making. Those who turn the crank on the ice-cream freezer. Stokers of furnaces and mopper-uppers. "He who sweeps a room as with heaven's law, makes that and the action fine." Good in temporalities, — spiritualizing any common chore. Putting a halo on the brow of the ordinary. Some people sing solos, then again others bake — just bake. "I would rather be a doorkeeper in the house of the Lord than to dwell in the tents of the wicked" should be included among the famous texts that have made history, that have ushered in the Kingdom of heaven on earth.

A phrase we often hear is "The Second Coming of Christ." There are some who hold the doctrine that there is to be a second Advent. Just when and where and how this phenomenon is to occur the prophets and advocates are somewhat hazy. As for us, we have spent a good part of an adult life in the attempt to learn the tremendous significance of the First Advent. We find ourselves in the company of the profoundest scholarship and convincing erudition as we seek the meaning of it all to a world in chaos. That we have not succeeded in our comprehension let history and experience speak its eloquence. In spite of our missionary effort in Japan, civilization was shocked and stunned when it heard the stories of heathen cruelties and atrocities. And what alibi can be given for the concentration camps in the land of Luther. Again a great deal can be said against racial and class hatreds in our own land. If Christ is coming again let us get busy and make this world a fit place for His appearing.

From our personal observation Christ has come again and again, and again. You will find the evidence wherever and whenever men enact just laws, help others, and so live and think that where they dwell, there has the Kingdom of Heaven been realized. Where there is civilization in truth there is the Son of God.

Miniature Cathedral Takes Him Four Years

Ft. Worth, Tex. (U.P.)—The people of the Middle Ages spent centuries upon the construction of their beautiful cathedrals. C. L. DeZonia has built one in four years.

Of course, the medieval cathedrals were pretty big and Mr. DeZonia's is only eight feet long and four feet wide, but it's got everything that Reims and Notre Dame have got.

Bells ring in its five-foot towers, its doors open its altar is hand-carved, and "soon music will come from the pipe organ in its balcony," says Mr. DeZonia.

IN HOC SIGNO

H. VICTOR KANE

[T HAS been said that Constantine believed in signs; whether or not he did, a great many others do, and that fact constitutes an opportunity for the Church. It is taken for granted that our churches believe in signs, too, or nearly all of them have bulletin boards. There is little doubt that business believes in signs. Whether printed and published or painted and posted, these commercial displays are attracting our attention constantly. People are impressed by them even though they do not believe the message they bear. Purveyors of certain commodities make their advertisements so unique that even though the conscious mind rejects their sales talk, a favorable impression is nevertheless registered in the subconscious. There goes that dear old couple riding down the road of life together—harmony personified—and the implication is that a similar artistry in marriage is achieved by the advertiser-distiller. Never mind the fact that liquor, more than any other one factor, has prevented couples old or young from achieving harmony in marriage, this does not prevent the poster from creating a pleasing effect by association. That is Advertising—when you can make the undesirable appear attractive.

The Church and Its Signs

Now consider how the Church uses its "billboard". The golden text of religious publicity is Habakkuk 2:2, "Write the vision and make it plain upon tables that he may run who readeth it." Or, if you wish it stated more poetically, there are some words which Cowper might well have dedicated "To a Bulletin Board":

Shine by the side of every path we tread
With such a lustre, he who runs may read."

To our own detriment, we churchmen advertise so poorly that he who reads will run—in the wrong direction! There is not much chance that the Kingdom of God will conquer by means of the signs some churches display. They are the very epitome of defeat.

Actually, the Church in its advertising should have two strikes on the liquor dealers. The latter have to do the impossible—make liquor seem as delicate and desirable as rose-water—and they come close to succeeding. The Church, on the other hand, offers some-

providence, R. I.

thing which is recognized as being commendable and invaluable, but we do it in careless, slipshod fashion. What a travesty to display a sermon topic such as "The Life Beautiful" on a shabby, shaky sign! We defeat our purpose when we tell the passing public, "You Need the Church" by means of a bulletin board which really says, "I Need Paint."

This conviction that our signs often misrepresent the Church was forcibly illustrated one day when I stopped to survey the bulletin board of a Church which had called a new minister. There, in letters bright and bold, was the name of the recently installed clergyman. But what of the rest of the sign? Smile or weep, as you wish—nothing had been done to the remaining lettering! One wonders if only a preacher could read the parable in that bit of publicity. What optimism the sign proclaimed! All that was needed was a new minister. Nothing else need be changed. The parsonage address was the same—no doubt it was still that oversized, outmoded structure which, in a pastorate of five years, could take ten years of life from the long-suffering lady who was responsible for it. The hour of worship was still "11 o'clock" and woe be unto the parson who attempted to change it. St. Peter was right in warning the people that there would come scoffers to say, "Since the fathers fell asleep all things continue as they were"—and be proud of it! Now all this may not have been implied by that bulletin board—but it occurred to me when I saw that one new line and the rest of it unchanged—perhaps "as it was in the beginning." Such short-sightedness by the Church fathers makes one speculate as to what others think when they see it.

These signs within signs tell us three things about many Church bulletin boards: first, that they are often ill-kept or totally neglected; second, that they are inadequate in size and style; third, that they are not used sufficiently.

Physical Appearance

There is little need to say much regarding the actual condition of many religious signboards. It is inexcusable when an active Church allows its bulletin board to become weatherbeaten and illegible. Driving through town after town, one is led to wonder if the

churches do not want their denomination or the name of the pastor known to the public. There is an opening now for a modern Old Mortality to take hammer and nail, brush and paint, and make it his life calling to roam the countryside renewing the attractiveness and effectiveness of our Church signs.

Modern Styling

A second observation is that there is need for some thoughtful imagination in designing the outdoor medium of Church publicity. The Church has something more to say than an outline of next Sunday's activities and the sermon topic. The foregoing are necessary but are not enough. A bulletin board should be large enough to have one section devoted to a concisely stated or graphically illustrated message which will convey to the public mind the things for which the Church stands. Must they come to Church and sit through a whole year's preaching to find out? Why not have a series of weekly or monthly presentations under some such heading as "Do You Know?" For example:

DO YOU KNOW—

that this is a Baptist Church serving the whole community? Our membership is open to all Christians, whatever their denomination.

DO YOU KNOW—

that all the churches in our town are working together in the State and Federal Councils of Churches?

DO YOU KNOW—

that we have a church family supper once each month? Bring your family and get acquainted. Phone WEST 1666 for reservations.

DO YOU KNOW—

that our young people have a Youth Jamboree every Friday night at 7? Fun for all! Stop at the church office and get your free ticket.

Again, must the Church advertise with nothing but tin letters in a motif of black and white? Not only should our signs be large enough to do some real selling, but they should come to life in color, motion and sound. Electricity is a moving force which animates the motion picture marquee. The Church could use it, too, in a way thoroughly in keeping with its dignity. Ye are the "Children of Light," or are we? Churches in strategic places should have bulletin boards wired for sound so as to broadcast timely, thought-provoking messages at frequent intervals. Few of us go out on the street to preach, but if our signs are located where crowds pass by or people congregate, they could be preaching for us. Perhaps this will take the cooperation of all denominations to

transcribe such messages and make them available to the churches, just as we do now in radio. The Church should never adopt such methods merely for the sake of being sensational or to copy the entertainment industries, but when it can reach more people for Christ it should move forward with modern methods. Perhaps it will always be as Jesus said, "The children of this world are wiser than the children of light," but at least we can be aware and at work in a vigorous way.

Sentence Sermons

There is no doubt that the sentence sermon is one of our most influential instruments in Church publicity. From my study window, I watch young and old reading our messages and I am rewarded for the time and effort they take. Many pastors make a start in this direction but fail to carry through when material seems hard to find. Our sexton put these sentences on the board and every now and then I find a note on my desk which reads, "I am running low on bulletin board sentences." If I had to put them on the board myself I should probably let it go; but I hate to tell the sexton I am out of good ideas and so I get busy and make up another set for the next three months. Actually, magazines and newspapers abound with such material. A minister can spend an hour in the periodical room of a good library and find all the sentences he can use.

One reward in keeping sentences on the bulletin board is that it keeps you in touch with what the public is reading, uncovering worlds of homiletic material and invigorating your preaching style. There is no better mental exercise than turning a paragraph into an epigraph. If we did it more often our sermons might be shorter and better. Much of our preaching is deficient in brevity and wit and the discipline of creating sentence sermons will develop these qualities. One concise comment will often clinch the truth you have presented in a somewhat longer argument. The writer once heard Clarence Truman Wilson discuss the difficulties involved in enforcing prohibition under the treasury department with Andrew Mellon at its head. "Remember," Wilson exclaimed, "he's not a watermelon." One sentence drove home the thought of that whole section in the speaker's address.

Your sentences need not be original or even new, for many people have not seen the material familiar to preachers. Some of the sentences we have found effective are:

(See page 534)

THE LANGUAGE OF FACTS

PAUL R. KIRTS

IN HIS interesting book, "Land of Suspense," Bishop Berggrav says a pointed word about parson's jabber. Sir Arthur Quiller Couch in, "The Art of Writing," has a chapter on "Jargon," which is another term for "cant". Quiller Couch takes as an example of concrete writing Sancho Panza's "How excellent a thing is sleep; it wraps a man round like a cloak." In jargon this becomes, "Among the beneficent qualities of sleep its capacity for withdrawing the human consciousness from the contemplation of immediate circumstances may perhaps be accounted not the least remarkable." "How vile a thing," Quiller Couch says, "is the abstract noun! It wraps a man's thoughts round like cotton wool."

If the preacher wishes to make his discourse luminous, let him avoid as a plague the use of general terms of thought. The heavenliness of the matter is no excuse for meaningless talk. The need is to put spiritual food where the hungry mouths are. To do so he must employ words that touch life at particular points.

If anyone wants to know how abstract ideas can be concretely framed, here are some hints. Take for instance an article in one of the quality periodicals published in America. Although the subject of it is politics, one that a heavy-handed scribe would render dry as dust, the piece is full of sap. What is the secret of life here? Note the phrases employed by the writer: Catch their breaths . . . driving a wedge . . . liberal trimmings . . . political vacuum . . . turning a blind eye . . . taking the helm . . . line must be held . . . put finger on sore spot . . . thorny question . . . bristling with reaction . . . poison the atmosphere . . . legislative watchdog . . . launched under cover . . . cash-register views . . . turning out his pockets . . . desertion under fire . . . abandon the key . . . dim of understanding . . . mopping up the surplus . . . carried the load . . . ground to be cleared . . . accumulated trash . . . stab in the back.

No one can read the article enlivened by these figures of speech without being constantly drawn to known facts. There are the common elements: earth, air, fire, and water. Sight and touch are in it. We hear the ring of the cash register. Burden-bearing and the fierce clash of arms are evident. Behold the

picture of men bending over shovels. Observe groaning trucks lumbering over rough streets. It is all earthy and on the level of common life, so that the political teaching, represented in the foregoing paragraph by ellipses, may the more easily be carried to the threshold of the mind.

With what skill the novelist Tolstoy uses concrete terms to put over a point! Take the following quotation from "War and Peace": "Yet even in the whirl of his active work and his dissipations, Pierre began . . . to feel more and more as though the grand free masonry on which he had taken his stand was slipping away under his feet the more firmly he tried to rest on it. At the same time he felt that the further the ground slipped from under his feet, the more close was his bondage to the order. When he had entered the brotherhood he had felt like a man who confidently puts his foot down on the smooth surface of a bog. Having put one foot down, he had sunk in; and to convince himself of the firmness of the ground on which he stood, he had put the other foot down on it too, and had sunk in further, had stuck in the mud, and now was against his own will struggling knee-deep in the bog."

This cupful dipped up from the ocean that is Tolstoy may well serve as a commentary on Emerson's dictum, delivered in his essay on "Art": "What is that abridgment and selection we observe in all spiritual activity, but itself the creative impulse? For it is the inlet of that higher illumination which teaches to convey a larger sense by simpler symbols . . . What is his (man's) speech . . . but a finer success — all the weary miles and tons of space and bulk left out, and the spirit or moral of it contracted into a musical word, or the most cunning stroke of the pencil?"

In another essay, on "Intellect," closely related to the essay to which we have just referred, Emerson speaks of the marriage of thought with nature. Thought must be published, he says. "But to make it available it needs a vehicle or art by which it is conveyed to men. To be communicable it must become picture or sensible object. We must learn the language of facts. The most wonderful inspirations die with their subject if he has no hand to paint them to the senses. The

(See page 534)

The Editor's Columns



Thanksgiving vs. Turkey

IT IS barely legible, for the storms of unknown years have played upon it, and even igneous rock wears away in time. But here an anonymous hand of a distant day carved a message high above timberline, where the "saddle" drops down to meet a faltering trail and eases it to yon side of the ridge.

Look closely. Far below, in deepening shade, the turbulent waters you fought through on the canyon floor, look like nothing more threatening now than a white raveling, dropped on a deep-piled carpet of green.

You can hardly distinguish the place where the dizzying trail clings tenaciously along the jagged face of the canyon wall. You went to your knees as you crept over it to that yellow patch beyond, a copse of Aspen, where, not long since, you rested and refound your strength and confidence.

Down yonder's a ragged gash left by the rock slide which obliterated your trail. Your torn hands throbbed as they pulled you along that wild stretch, until you reached that courageous sappling which provided support your knees denied.

Off there, that little turquoise mirror reflecting back the overhead clouds is the tarn where you wet your tongue and found new strength to climb on.

Then the long, wearying climb, above timber line, only rock. An eagle screamed at your struggles. Conies whistled and scampered for cover, as the rocks loosened under you and went crashing down. You clung desperately wherever finger-hold offered. Your heart pounded within you and dizziness blurred everything but your fear—your fear and your determination.

Then this sheltered "saddle," and this rock carved, "Rest and be thankful."

It is not trail's end. There is more climbing ahead, up and down, for the trail leads on, but right now you stop to "rest and be thankful." You study your back-trail. Cause enough

for both rest and thanks. No wayfarer who rests for a moment in his climb and looks back can fail to find cause aplenty for constant gratitude, though the cause is more pronounced than the thanks.

And what if the heights we achieve be relative? And the resultant vision? Even in Death Valley's sub-sea level there is vision for him whose eye-level is lifted above ground-level, for that is the first prerequisite of vision.

Thanksgiving by presidential proclamation moves to turkey and pumpkin pie, for gratitude is neither legislated into a heart nor levied as a tax. It comes to attention and salutes no official bugle call. Where it knows no spontaneous combustion it knows no flame, and knowing no flame knows no honest warmth.

Look back down the trail! You have come thus far. You are thankful for the everlasting arms of a gracious Providence or you are not. If one hear not Moses and the prophets, neither will that one be persuaded by official proclamation.

How flabby that faith, how sordid that soul, how empty that existence which looking back over the trail from the "saddle," still permits turkey to remain synonymous with thanksgiving, in this year of our Lord, 1946.

Sellers Of Rhetoric

THE word is Augustine's, I believe. Many years ago I came across it, quoted by W. J. Dawson, and it has remained with me. Like most ministers, I have known the sense of frustration and futility, and have felt myself a mere "seller of rhetoric."

Part of this may be the responsibility of the congregation. "They heed you as they would a love song beautifully rendered and well played—they hear your words, but they will not obey them." At the door they say, "A fine sermon, Dominic!" One, a motor lover used to say, "Parson, you were hitting on eight cylinders this morning." But when it came to

erving the purpose of the sermon—"their minds are set upon their selfish ends."

But it is too simple and too easy to place the blame on the congregation. Blame there and, no doubt, plenty of it. However, it is good for any minister to spend a little time with his own heart and mind and motives. You can see by their writings how they complain, but, O, 'tis wonderful good for the prophet."

Of course, if a man is in the ministry for financial security—and that can be measured in figures less than five; or for a social position—a fine young man of my acquaintance was turned from the ministry because his pastor pointed out the easily-secured and secure social standing of the minister; or for a soft job, then there is without question a "seller of rhetoric"—the rhetoric good, bad, or indifferent. There can be no heart or soul or understanding or sympathy in his preaching. He is and can be nothing but "a noisy gong or a clanging symbol."

If a man is so engrossed in his preaching that he never sees his people, if his nose is never in his books, he will come to his pulpit with only the smell of buckram and printer's ink about him. "Six days of the week invisible, and on the seventh incomprehensible." Gaius Glenn Atkins once wrote, "the heart of preaching is on the pastoral office." How can a man preach if he knows nothing of the problems, the crisis, the needs, the desires of his people, his individual members? "I sat where they sat, and remained astonished among them." Astonished, surely, at their longings, their heartaches, their sicknesses, their follies, their frailties, their ignorance, their mental processes. And astonished, it may well be, at the reflection, as in a mirror, of his own weaknesses and wickednesses and lack of knowledge and understanding. But, by the grace of God, a truer preacher. "It came to pass at the end of seven days the word of the Lord came unto me."

The visitation of the sick and the dying, the troubled, the careless and indifferent, does not diminish our need for knowledge of the hearts and minds of men. We live in communities, large or small, and there are common needs and sins. If we have a word of God and a sense of responsibility, the community, as well as our congregation, needs the word and the service we may be able to render. We cannot remain merely private chaplains of a few select families in our parish. And we will find the civic leaders appreciate our presence and our counsel. They come to look on us as something more than a preacher. We become real citizens. In the metropolitan area in which I dwell

there was a minister who was hailed in press and on platform as "the first citizen." His kindly spirit and his wise judgment still serve us, though his translation came some years ago. A fine preacher he was and no "seller of rhetoric."

There are other spheres of service open to us, but why "carry coals to Newcastle?" To him who searches his own heart these things are known. They are written mainly to say, to my brethren whose hearts grow heavy at times, as my own does, with a sense of frustration and futility in the ministry, that there is a cure, and the cure lies at our hand. "Hold out steadfast and you win your souls."

Wm. Tait Paterson.

WONDERS

What wonder this that I have seen—

A rose unfolding in the sun,

A lily, white and pure

Sweet bending o'er a stagnant pool,

An apple-laden tree,

A wheat field heavy

With its weight of gold,

A mother gathering her brood

To teach them how the good

Of life, besides all else,

Is that she would for them.

These are life's wonders rich and rare,

And naught care I

How oft men seek for secrets

Of the earth and yet declare

That "to be wise,

Is life's most treasured prize."

Let me see roses blooming,

Wheat fields bending,

And mothers true and good,

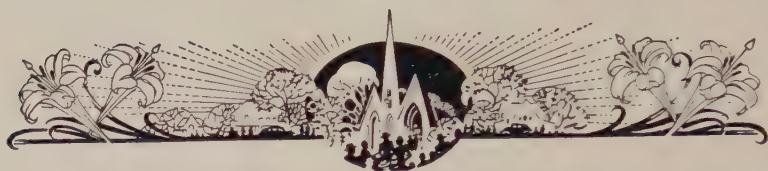
Instructing little children

That to do their best each day

Will mark life "good."

—G. A. LEICHLITER

THE CHURCH AT WORK



The Commandments, Responsively

Leader: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth from it."

People: "The Lord our God be with us, as he was nigh unto our fathers; let him not leave us, nor forsake us; that we may incline our hearts unto him, walk in all his ways, and to keep his commandments, and his statutes and his judgments, which he commanded us."

Leader: "And one of the scribes came unto Jesus and asked him, Which is the first commandment of all? And Jesus answered him, the first commandment of all the commandments is, Hear, O Israel. The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, with all thy strength."

People: "Thus saith the Lord to his anointed: I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, the hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name; I am the God of Israel."

Leader: "I am the Lord, and there is none else, there is no God besides me, this is the first commandment."

People: "Thou who formest the light, and createst the darkness; who makest the peace, art the Lord, and there is none beside thee. Thou doest all these things, Lord, there is none else."

Leader: "And the second is like unto it, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

People: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it."

Leader: "Because of these things, thou shalt not take the name of the Lord, thy God, in vain."

People: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

Leader: "Remember thou the Sabbath day to keep it holy."

People: "Thus saith the Lord, the Holy One of Israel, and his Maker."

Leader: "Honor thou thy father and thy mother."

People: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have raised thee up in righteousness, and I will direct all thy ways; they shall build my city, not for price nor reward, saith the Lord of hosts."

Leader: "Thou shalt not kill."

People: "For thus saith the Lord that created the heavens; God himself hath formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord, and there is none else."

Leader: "Thou shalt not commit adultery."

People: "Look unto me, and be ye saved, at the ends of the earth: for I am God, and there is none else."

Leader: "Thou shalt not steal."

People: "Assemble yourselves and come draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save; there is none beside me."

Leader: "Thou shalt not bear false witness against thy neighbor."

People: "Look unto me, and be ye saved, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear; I am God, there is none else."

Leader: "Thou shalt not covet."

People: "Woe unto him that striveth with his Maker! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? I have not spoken in secret, in a dark place of the earth; I the Lord speak righteousness, I declare things that are right."

Leader: "In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed."

People: "In the Lord our God shall all the seed of Israel be justified, and shall glory."

A. J. Malcolm.

Group Advertising

The following request for suggestions in setting up a plan for "Group Advertising" is printed for several reasons; primarily, to elicit practical suggestions based on the experience of Expositor readers; also, to indicate the "evolutionary" trend of Church Advertising.

The Rev. Joseph L. Auten, Pastor of Lakeside Presbyterian Church, Hermitage Road and Lynbrook Drive, Richmond, Virginia, writes:

"I have been named chairman of a committee to work out the details of a group advertising plan for the Presbyterian churches of Richmond and vicinity. I am writing you in the hope that you may be able to point me to some sources where I might obtain help in the preparation of materials and illustrations for this group advertisement.

"The plan is to advertise weekly in the Saturday edition of the Richmond newspaper. We desire to do something more than simply advertise the names of Churches with their location, names of pastors, sermon subjects, and hours of services. It is our plan to attempt to advertise the great truths of Christianity with perhaps some program of the Church.

"It is not our desire to purchase a ready made layout and attempt to fit it to our local needs regardless of its suitability, but we do need all the help we can get in suggestions and an opportunity to see what others have done along the same line. I felt that you would be of invaluable assistance to us as we begin this project.

Suggestions related to Church Advertising along the lines indicated by Mr. Auten, received by *The Expositor*, will be passed on for the help of all readers, as well as relayed to Mr. Auten and his committee. Few readers will question the need for constructive plans in setting up a program for church advertising. *The Expositor* has published many suggestions along this line, indicated in the general index of various volumes. There are some excellent

books available on the theory of Church Advertising; some include suggestions of a practical nature.

Proof of the effectiveness of any advertising program lies in the layman's response to the actual appearance of the advertising in local newspapers, or printed matter made available to the local citizen. One cardinal fact must be kept in mind in planning each individual announcement, that is to make it brief and attractive, so that "he who runs WILL read." Your local book store will be able to give you titles of published books on the subject of Church Advertising; or a letter addressed to Baker Book Stores, Grand Rapids, Michigan, will bring you the information.

Memorial Service and Organ Dedication

The dedication of a new Church Organ in memory of World War II Heroes, whose names appear on the Honor Roll of the Baptist Church, Ransomville, New York, was combined with a solemn memorial service by the pastor. Rev. Anthony E. Jefferson, with the help and cooperation of the full membership.

The Memorial Service, the Dedication Service, and Organ Recital are given here for the help of hundreds of readers, planning memorial services during the month of November, or in coming months, as equipment is installed in Churches in Memory of Gold Star members, and Servicemen.

Memorial Service

Organ Prelude: "Pastorale"—Leyback.

Processional Hymn: "God of Our Fathers."

Invocation: Pastor.

Responsive Reading.

Gloria Patri: Choir and Organ.

Scripture Readings: Visiting Pastor.

Anthem: "Let Not Your Heart Be Troubled."

Adoration: Violin and Organ.

Offertory.

Prayer of Entreaty and Intercession in Unison.

Almighty God, Fount of all life, Thou art our refuge and strength, Thou art our help in trouble. Enable us, we pray Thee, to put our trust in Thee, that we may obtain comfort, and find grace to help in this and every time of need; Through Jesus Christ our Lord. Amen.

Hymn of Entreaty: "Dear Lord and Father of Mankind."

The Apostles Creed: Declaration of Faith.

Words of Comfort: Deacons of the Church.

Memorial Message: Visiting Pastor.

Hymn of Hope: "For all the Saints."

Prayer of Dedication: In Unison.

Our Father, we dedicate ourselves this hour to the task of going forward with the work of Thy Kingdom as Thou dost give us grace and strength to live Thy Word, that those who have given their lives may not have given them in vain. We consecrate our time, our talents, our efforts, to the cause of bringing others near to Thee, Heavenly Father, so they may know Thy love and saving grace; we dedicate ourselves to seeking out and helping those in need of fellowship or material things which Thou hast bestowed so bountifully upon Thy children. In the Name of the Father, Son, and Holy Spirit, Amen.

Benediction of Peace: Pastor.

Recessional: "Choeur-de-Pelerin"—*Wanans.*

Dedication of Memorial Organ

Organ Prelude: "Marche-Romaine"—*Gounod.*

Processional: "Pomp and Circumstance."

Call to Worship: Pastor and Choir.

Prayer: Direct us, O Lord, in all our actions, lay Thou a guiding hand upon our hearts and minds, directing our times of work, of rest, and recreation, according to Thy desires; Thou who dost watch over our coming in and our going out of this life, guide our footsteps from hour to hour into the paths that lead to Thy Glory, in life everlasting. Amen.

Hymn: "O Master Let me Walk with Thee."

Responsive Reading.

Gloria Patri: Choir.

Scripture: Visiting Pastor.

Anthem: "Sing O Ye Heavens"—*Community Choir.*

Prayer of Intercession: Visiting Pastor.

Choral Response, and Hymn.

Announcements: Pastor.

Anthem: "There is no Death"—*Community Choir.*

Dedication Message: Visiting Pastor.

Hymn.

Dedication of the Organ: (Words were on separate sheet, so each worshipper could join in the responsive dedication.)

Minister: In the Name of the Father, and the Son, and of the Holy Ghost, we dedicate this organ to the praise and honor of Almighty God.

People: Praise God in His Sanctuary, praise Him in the firmament of His power, praise Him with the sound of the trumpet, praise Him with psaltery and harp.

Minister: We dedicate this organ to Thy praise and glory in worship and song as we come to bow our heads in Thy presence; to the enjoyment and delight of those who come seeking Thee and Thy message of salvation in this Thy house; to the constant lifting of burdened souls into the realm of power, and light and inspiration where Thy love doth lead us.

People: Praise Him with hymn and anthem, praise Him with voice and instrument; praise Him with choir and people; let all that have strength praise the Lord. Praise ye the Lord.

Minister: We dedicate this memorial organ to Thy praise, in joyful moments when the heart of man must sing forth; in sorrowful moments when Thy love and comfort steady our forward steps; in moments of indecision and bewilderment when courage and direction are gleaned from great music, written and rendered in Thy Name; in moments of indifference and rebellion when human frailties submerge the spirit, help Thou us to hear Thy voice in this gift of Thy love, as it rings forth its Praise to Thy Holy Name.

People: O Sing unto the Lord a new song. Sing unto the Lord all the earth, in psalm and hymn and anthem. Sing and make melody unto the Lord.

Minister: We dedicate this organ to the healing of wounded hearts; the harmony of aim among all believers in Jesus Christ, the Lord; the lifting of the spirit of man to the abiding place of Almighty God.

People: We dedicate this organ to the purpose and glory for which it was builded and brought into this house of worship, in the Name of the Father, the Son and the Holy Spirit.

Hymn.

Reading of Names on Honor Roll.

Congregation: For the glory of God and the service of man, we dedicate our lives and yield ourselves constantly unto His will so that daily and hourly we may rededicate this organ to the worship of God in whom all harmonies are as one, who made us so that in music we can hear His voice; to Christ our Saviour, Friend and Master; to Him be praise and glory in eternal music here and in the life to come. Amen.

Choral Benediction: Community Choir.

Choir and Congregation: Last stanza of America.

Recessional: "Alla Marcia"—*Brisson.*

Organ Recital

Prelude: "Allegro and Chorale in G Minor" *Harris.*

Call to Worship: Pastor.

Invocation: Visiting Pastor.
Hymn: "He Leadeth Me."
Organ: Andante (Fifth Symphony)—*Tschai-kowsky*. "The Cross, When I Survey"—*Wood-bury*. "The Resurrection, Christ the Lord is Risen"—*Lyra Davidica*.
Evening Offering: "Andante"—*Mendel-ssohn*.
Vocal Solo.
Organ: "Berceuse"—*Godard*. "To the Evening Star"—*Wagner*. "Toccata in D Minor"—*Nevin*.
Hymn.
Benediction.
Postlude: Jubilate Deo"—*DeKoven*.

Men Of One Business

What IS a minister? Ben Smith, Victoria, British Columbia, tells us what he thinks a minister is, and what his business is, in "A Message to Pastors!" As ministers, we may wish to fit ourselves into this framework, offered by Mr. Smith. We shall take our "ministering" seriously if we do fit into the mold.

The Christian pastor, under God, is the key man to bring about the moral and spiritual awakening. He cannot be elbowed out of his place; God put him there. He is God's ambassador extraordinary. Most stupendous is the minister's commission; he is charged with a message that must be proclaimed from the housetops with all the urgency of a king's command. It is the most worthwhile task in the world. The pastor faces the most tremendous challenge offered to any human being.

Daniel Webster said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal souls, we engrave upon these tablets something which will brighten all eternity." Holy Writ says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

Our task is *not* to preach a given number of scheduled sermons; not to marry the living; and to baptize the young; nor to bury the dead. Our task IS to be soul-winners!

Wesley said, "Let us all be men of *one business*; we live only for this, to save our own souls and the souls of those who hear us. Brethren, you were not furnished with this most valuable stock in trade, to let it lie on the shelves; the success of God's business is your business, and depends upon steady *turn-over*.

There are 2 thieves in every minister's life — Delay and Compromise; Delay steals our

time; Compromise steals our victory. The minister who goes forward with Jesus Christ, allows himself to be crucified between these 2 thieves hourly, thus winning the answer to his prayer, "Lord, lay some soul upon my heart this hour."

Jowett said, "When we cease to bleed, we cease to bless." Gipsy Smith was asked to appear before a group in London. The invitation said, ". . . It is a small meeting, and will take nothing out of you." Gipsy Smith replied, "I cannot come, and it would be of no use if I did. That which takes nothing out of me can put nothing into anyone else."

David Brainerd said, "I cared not how or where I lived, or what hardships I went through. While I was asleep, I dreamed of these things; when I waked, the first thing I thought of was this great work."

One said, "A pessimist is one who sees a difficulty in every opportunity; and optimist is one who sees an opportunity in every difficulty." We ministers, must be invincible optimists. The ministry is no place for pessimists. Ours is a heartening, noble, glorious message of freedom, victory and triumph, designed by Almighty God, the creator of earth and sea, and all that lives and breathes. Our preaching, like Paul's, cannot be with enticing words of man's wisdom. Our preaching and pastoral work is a living demonstration of the Spirit of God, and His Power.

Too often, I fear, we devote our energies to minor issues, and lose sight of the transcendent glories of the imminent and incomparable task of bringing souls to Christ. A Scottish woman said of Robert McChenye, "He preached as if he was dyin' a'most to have ye converted." Of Whitefield it was said, "From the time he began as a lad to preach, to the very hour of his death, he knew no abatement of passion. To the end of that remarkable career, his soul was a furnace of burning zeal for the salvation of men." The need of this hour is for a quickened, burdened, impassioned, blazing, fire-baptized ministry. O God, shake us loose! We have worked our old treadmill program long enough. O God, implant in our hearts a burning passion for souls, until fire sends us forth inviting, pleading, praying, exhorting, witnessing, digging our way through the debris and wreckage of shattered and disillusioned lives.

Sermons may win some, but in thousands of lives it is only the PERSONAL CONCERN of the pastor that wins. The Master did not preach to crowds only; he preached to ones and twos. Nothing will turn the average prayer meeting

into an UPPER ROOM, like the winning of a soul for Christ.

The Church does NOT NEED more programs, organization, entertainers; the Church needs a ministry with the baptism of fire from the Holy Ghost. Where and How do we obtain that baptism? On our knees!

No Bargain Counters in Actual Life

One of the hardest lessons of life for most of us to learn is that Life Runs No Bargain Counters. Everything has its price, and unless we are willing to pay that price in effort, study, self denial, rehearsal, someone else fills the role.

Life puts a price tag on every item. If we desire to attain any result, average or lofty, let us examine the price tag, and decide whether or not we are willing to pay the price. There will be no mark-downs, no cut rates, no bonuses thrown in. We attain that which we are willing to pay for. No more, no less. Life offers no bargain degrees.

As ministers, we have the double task of accepting this fact ourselves, and making it a reality to the thousands of men and women who look to us for counsel. There are thousands of people today living in a Santa Claus haze, who look to some benevolent source for wages, bonuses, pensions, believing that there is some "Pot-O-Gold" source from which all this can be derived, if they demand or complain loudly enough. What is true in a material sense, is doubly true in a spiritual sense. Men and women are paid wages, because they earn them; men and women become saints by living the role of saints. Wages paid on any other basis is a debt incurred, to be paid in the future; debts may be incurred in the spiritual realm of life, and we may not recognize the obligation. There are no bills sent us on these. Unless we train our hearts and minds to listen for the "still small voice" we may miss the due date.

Getting Church People Acquainted With One Another

A writer on "Social Tips" in a daily newspaper, recently made suggestions that ministers might well adopt in getting the membership of a church acquainted with one another, accepting one another as worthy of cultivation and friendship.

The great numbers of American citizens who migrated to war industry areas during the war, and forced to remain for countless reasons; returning service men and women, not content to return to their former homes, and unable to

find housing facilities; newly married couples, seeking to establish themselves, all are seeking congenial places to live, work, and play. The "living" includes a place to worship; all need to be assured that their fellowship and contribution to the church and community is desired, worthwhile, acceptable. How to make them feel this way? How to make them feel they are "wanted?"

In many Church bulletins we find the simple statement, "If you are sitting next to someone this morning whom you do not know, make that person's acquaintance before you leave the pew." Or, "The stranger sitting next to you may need a friend to welcome him or her. Extend that handclasp now, so he or she will want to come back to worship with us." Fine, but these days you may have a half dozen "strangers" sitting next to one another; none aware of the fact that the person next to him or her is in need of the welcoming hand; all timidly waiting for someone to break the ice.

Every Church has members who know all the "regular" membership, and if even modest effort is made to make newcomers in the community and church circle feel welcome and wanted, there will be a number of men and women who will keep abreast of the additions. These members could assume the pleasant and important role of "host" in getting old and new members together. They know the aptitudes of members of long standing; those of new members can be discovered through calls asking about occupations, hobbies, recreation, etc. Concert violinist Dorotha Powers, a famed hostess, is quoted as saying that the most successful way of getting people together is to get them to "expand." In plain words, this means that you introduce them to one another by telling about their accomplishments, in addition to giving their names and where they live. Mayhap a member grows dahlias, gladioli, has twins, makes his own furniture, makes good pictures, knows all about India, has helped to carry ammunition across the Owen-Stanley Mountains on his shoulders, raises prize cats or canaries, or is chairman of the community chest.

Adding this information at the time you give the name, flatters the individual, who will be "on home ground" in the matter of conversation, no longer an outsider at a loss for words to undertake a conversation. Miss Powers says "if you lack information about a new acquaintance, ask questions. Every man, woman, and child will warm up to a genuine interest in their personal accomplishments.—job, cause, hobby, family, or special pursuit." Let us add that people who *feel good* when they attend

church, will attend; they will not have to be cajoled or bribed to come. They want to come, because they feel a part of the church and community. More important, they will encourage or bring the children.

Moral Legion Formed Among G.I.'s in Manila

Answering worldwide criticism of alleged G.I. misconduct in foreign countries, American forces in the Philippines have organized a Moral Legion, under the leadership of Rev. Wm. J. Clasby (Lieut. Col.), staff chaplain of the Pacific Air Service Command. According to the report of one spokesman, the misbehavior of a small minority of U.S. servicemen "forced the rest to band together in an effort to stamp out the scourge that places a blot on our reputation and that of the U.S. Army." Membership in the Legion includes a public proclamation of the applicant's determination to return home "clean-cut in thought, word, and deed." Many an American father and mother, as well as congregation, will place these boys and their aims on their prayer list. They need our spiritual backing in a practical manner.

Psalm-Tune Competition

Monmouth College, Monmouth, Illinois, announces that Russell Miles, Professor of Organ at the University of Illinois, won the \$100 award for the best setting of Psalm 126 for congregational singing, in the 1946 competition. A similar award of \$100 will be offered for 1947, for the best setting of a prescribed metrical version of Psalm 121, in four-part harmony for congregational singing. Contest is open to all and closes on February 28, 1947. Anyone interested should write for instructions to Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

The competition is made possible as a memorial to Dr. John B. Herbert, organist and composer. The book of instructions before the writer contains the setting by Russell H. Miles, Psalm 126.

Book Reviews

The October 6, 1946, calendar of Westminster Presbyterian Church, Steubenville, Ohio, announces—

8:00 P.M. Dr. Norman E. Nygaard (pastor) will offer the first of a series of monthly book reviews (In the chapel). A number of requests have been made for this service, but further meetings will depend upon attendance today. The first

review will be of Pierre van Paasen's recent book, "Earth Could be Fair." This will not be a formal service; there will be no offering. Everyone is invited to attend.

We have two other announcements of plans for a series of book reviews by pastors. Members are asked to indicate the titles of worthwhile books which they would like discussed.

Since the service is informal, opening with prayer and music, one pastor closes his part of the program with prayer, then everyone is invited to join in the discussion of the volume. One pastor invited the local librarian to take part in the informal discussion, after giving some statistics about national trends in reading, a list of best sellers, types of books published by specific publishers, prices, etc. The reading habits of your community have a bearing on the type of citizen it will "grow" to carry on in coming days. One good way to make a start on the facts about reading habits among church members is to supply a card to every member attending services over a period of a month, or longer, inviting them to give the titles of books read in the past year, or month, or week, and the source. If you indicate that no names need be signed, you will get more accurate information. Magazines are included in some instances, where pastors want information about the reading habits of families. Let us not be dismayed if the list is largely crime and mystery stories, or the like. You know this, without making a canvas, and you have gained something by securing the cooperation of members in admitting it, and writing it down, which gives both pastor and member an opportunity to face facts, especially where the training of children is concerned. Reading habits are a matter of training and education, just as any other constructive accomplishment is.

Books for Forum Discussions

Information Service, published weekly, September through June, by the department of research and education, Federal Council of Churches, 297 Fourth Ave., New York 10, lists the titles of volumes available, sources and prices, and a comprehensive review from one angle, which will help to form a basis for a forum discussion.

The subscription price for *Information Service* is \$2.00 a year. Any organization posing an interest in current thought on national problems and developments will find this bulletin helpful from many points of view. Any member will be glad to supply the subscription fee, if the group is in earnest.



THE PULPIT



HE TOOK BREAD . . . AND GAVE THANKS

CHARLES HADDON NABERS, D.D.

Text: Luke 22:19.

A PULPIT message on Thanksgiving at any other time than the last weeks of November may seem as out of place as a Christmas sermon in the midst of summer.

Not only so, but the use of the sentences spoken by Jesus in the upper room, about the sacramental service, for any other purpose than in connection with the Lord's Supper would be equally as incongruous for church goers.

But, here is a message of Thanksgiving in another part of the Christian year; and here is the study of the words of the sacrament in an entirely different manner.

That night when the Master was betrayed, He began the evening in the upper room. There "He took bread, and gave thanks." Whatever other meanings may flow from this statement into the heart of the Christian by the illuminating power of the Holy Spirit, there is a primary meaning that the words themselves bring: Jesus thanked God for the food provided. Here is gratitude for the physical blessings of life. And when I rejoice that the supreme act of Christian worship, the sacrament of the Lord's supper properly opens with a prayer of thanksgiving, I do not forget to rejoice that in a great multitude of Christian homes the every day meals properly open with a prayer of thanksgiving to God for His goodness in providing something for us to eat. Every time that we take bread, we need to give thanks.

I am glad that this sentence comes this way in the Gospel. In fact, I thank God for it. It could be no other way, for Jesus to be as He is. But when I see men about us today, I realize that at least two other things might have happened, were they the chief actors in this drama of destiny.

For instance, instead of saying, "He took bread, and gave thanks," it might have stated,

Greenville, South Carolina

"He took bread, and complained about it." That would have indicated the critical attitude towards life, and all that life brings, or fails to bring. The habit of complaining, or of looking at men and affairs from the viewpoint of criticism is one of the main sources of unhappiness in human life. To condemn, to criticize, to try to tear down is one of the cheapest patterns of life that a human being can lay out for himself. The old saying, "Do not look a gift horse in the mouth," is a homely but effective bit of advice to those who would cry down the things which enter life purely from no personal effort. In the picture of an ideal city given in the Old Testament one of its vital qualities was that there was no complaining in the streets.

Again, instead of saying, "He took bread, and gave thanks," it might have stated, "He took bread, and thought nothing of it." This would have indicated the callous attitude towards life, and towards all that life brings or fails to bring. It is an attitude akin to the best rather than to man; and yet not akin to the dog, for the dog does wag its tail in grateful recognition for the food thrown towards it. To be callous towards the gift of life is to become callous towards people, towards duty, and therefore callous towards God. No Christian can be callous.

But the New Testament says: "He took bread, and gave thanks." This indicates the Christian attitude towards life, and towards all that life brings or fails to bring. It was like Jesus to give thanks as He lifted a bit of bread from the table that night. He was the inspiration for Maltbie D. Babcock's lines:

"Back of the bread is the snowy flour,

And back of the flour the mill;

And back of the mill is the wheat and the shower,

And the sun, and the Father's will."

And when we eat, we do well to begin the meal with an audible expression of our grati-

ude to the God who gives. Robert Burns wrote such an expression in these words:

"Some have meat and cannot eat,
And some would eat that want it;
But we have meat, and we can eat
And so the Lord be thanked."

The attitude of having taken bread, we pause to give thanks, is the only suitable attitude for the Christian. The somber events which began in Pearl Harbor December 7th, 1941, brought us face to face with our reliance upon others for life, liberty and the pursuit of happiness. There was a time when we might shout forth a Declaration of Independence. Our gratitude needs to broadcast upon every wave length, for there is no realm upon which we do not need to show gratitude. Little things first—that sugar now being rationed, those tires which were taken from our cars to carry military men or supplies, those spices that make the foods tastier, that quinine growing in the East Indies to defeat malaria,—it is hardly fair, is it, to ask whether anybody thought to express gratitude to God and to man for these things when they flowed toward us in an unbroken stream; but now that the flow has dried up, we glare in silence at our sins of omission! The men who stood so long and so bravely at Corregidor, that outpost on a lonely coral island, the leaders who planned for the return in safety of the many wives and the tiny tots from distant shores, the watchers on the shores, the listeners by the radios, the patrols along the shore lines, in the routes to Russia and to Australia, and to the Near East, I think we owe them something that can never be repaid, but I would like to hear an acknowledgement of this debt by grateful words again and again, wouldn't you? During the great depression a business man urged another to go into bankruptcy. He refused. The first argued: "Well, you can't pay your debts, what are you going to do?" Straightening up, he replied: "I know I can't pay them, but I can owe them, and I am not slipping out from under the responsibility now or any other time." And while we can never pay the debt of gratitude to those whose labors and sufferings have brought us the finer things in life, we can express our gratitude to them for what they have done, and we can do it again and again.

But in the final analysis, my gratitude goes out for things, and for people, and over and beyond all things, and all peoples—however dear they may be—is my gratitude to God, who makes all lesser blessings possible. It is David, singer for God in the tenth century before Christ came, who furnishes me with suitable words:

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things."

For in that expression of gratitude, David leads me to the Cross where Jesus died to save us from sin. He bends our knees before the Son of God whose blood is poured out in expiation for the misdeeds, and we thank God for the salvation wrought for us, that we receive by faith in Christ our Lord. And all the words of gratitude which human lips could ever frame, all the songs of thanksgiving that sweetest voices ever sing would be wholly inadequate to render thanks unto God for all the divine gifts received so lavishly and so continually from His gracious hand.

And in an eager and earnest search as to how to show forth one's gratitude unto God, we might learn that there are several basic methods of expressing thanksgiving. One such method is to share with others the things for which we are grateful. We all remember the end of the sentence we are studying: "He took bread, and gave thanks . . . and gave unto them." There would have been something woefully inadequate with the bread even in the divine hands of Christ had He not shared it with those with Him at the table. We too take bread—our blessings from God, either direct or through human agents and give thanks—express our gratitude for them, and then share with others "give unto those about us." We are helped more in our regular worship here each Sabbath as we share in the service—pray as the minister leads in prayer, sing as the choir leads in song, and give of ourselves to others.

Another basic method for expressing gratitude is being possessed of an attitude of thanksgiving that shows itself in our conversation and toil. Gratitude is contagious; as contagious as criticism, but not nearly so dangerous or deadly. Remember Mrs. Wiggs of the Cabbage Patch who said: "Don't you ever go and feel sorry for yourself? Ain't you glad you hain't got a hairlip? That one thought's enough to keep me filled with thanksgiving always." The flowers keep turned towards the sun. That gives them both color and beauty. Christian lives please copy!

John Oxenham leads us in a suitable prayer:

"For thy sweet sunshine after nights of rain;
For thy sweet balm of comfort after pain;
For thy sweet peace that ends a long-drawn strife;
For thy sweet rest that ends a burdened life;
For joy, dispersing sorrows as the sun

Sucks up the morning mists, and as Thy winds
 Dispel the clouds, and show the blue again,—
 The deep pure, heavenly blue that seems
 In its infinity of tenderness,
 Like to Thy love, that fills all time and space
 With Thy sweet Spirit's all abounding grace;
 For all Thy healing ministries,—
 We thank Thee, Lord.

For hearts estranged, won back to fellowship,
 And closer knit by sweet forgiveness;
 For hearts made tenderer by fortune's blows;
 For souls by sorrows ripened in Thy love;
 Yea, and for pain that took our pride away,
 And cast us wholly on Thy charity;
 For darkened ways that led us to the Light,
 For blinding tears that renewed our sight;
 For travails and perplexities of mind

Through which we wrestled, nobler life to find,—
 And found, beyond our craving souls' upreach,
 The wonder of the lessons Thou wouldst teach;
 For dear lives salvaged from the hand of death;
 For pure souls fiery purgings without scathe;
 For answered prayers that showed Thy boundless
 love;

For prayers unanswered, wiser love to prove;
 For all Thy leadings through life's devious ways,
 With faith illumined and high heart of grace;
 We thank Thee, Lord."

"He took bread, and gave thanks." Let us
 do likewise. Every time we receive bread, or
 any other gift from God, let us give thanks
 unto the Giver of all good.

RELIGION AS HIGH ADVENTURE

NORMAN E. NYGAARD

*Text: Matt. 13:44. "The Kingdom of heaven
 is like treasure hidden in the field, which a
 man found."*

Reading: Matt. 13:44-58.

THERE are, or have been, periods in all of
 our lives when we have felt the great
 glow of high resolution. At work on
 some menial task like digging in a field, we
 find a hidden treasure. Seeking diligently,
 but fruitlessly, for matchless pearls, we come
 across, apparently quite by accident, the one
 matchless pearl beside which all other pearls
 fade into insignificance.

There are times when religion is like that.
 Our lives are dull and drab and then into
 them comes a glowing revelation. We are
 filled with a burning enthusiasm, but the fire
 dies down and nothing but ashes are left.

George Eliot, like a great many intellectuals,
 gave up her faith. Unlike some people who,
 under similar circumstances, are plagued with
 many regrets, she did it with considerable ease.
 Dr. Hutton, editor of "The Spectator" in the
 last century, wrote of her change of heart in
 these words, "To me the remarkable point is
 that George Eliot felt herself relieved of a burden
 rather than robbed of a great spiritual
 mainstay by the change."

To be sure, she had a different experience
 from that of George Romanes, the great sci-
 entist. His scientific studies, his earnest search
 for truth, finally impelled him to give up re-
 ligion but he wrote: "I am not ashamed to con-

fess that with this virtual negation of God the
 universe has lost its soul of loveliness. . . .
 When at times I think (as think at times I
 must) of the appalling contrast between the
 hallowed glory of that creed which once was
 mine and the lonely mystery of existence as I
 now find it—at such times I shall ever find
 it impossible to avoid the sharpest pang of
 which my nature is capable."

The contrast is interesting. George Eliot had
 rid herself of a tiresome burden. George Ro-
 manes had seen a torch go out. There is a
 further interesting contrast, however, for
 George Eliot never returned to the faith which
 she so lightly discarded, and George Romanes
 was to see the torch relighted in his life.

George Eliot's decision poses a problem for
 us. How is it that religion can become such
 a burden, such a dull, drab thing that we turn
 from it with relief? Who or what is respon-
 sible for such a change in our lives?

Without a question one factor is our own
 inability to maintain for anything, for any
 cause, a sustained and high enthusiasm. Great
 religious decisions are made in youth. It is hard
 to maintain throughout life that same high and
 courageous enthusiasm. This is perhaps des-
 cending to the ridiculous, but we are all per-
 fectly aware that the teen-age girls who scream
 at the Frank Sinatra broadcasts will look back
 from the vantage-point of thirty or forty and
 wonder how they could have ever felt that
 way about the modern crooner.

The time comes for many whose enthusiasm
 for the Christian faith in youth was at white

eat, when it cools. Perhaps its was not very well grounded. Possibly it was so hopelessly idealistic that it couldn't stand the test given it by the practical, workaday world. Who could ever see Jesus transfigured on a mountainside and lose the passionate glow of loyalty for that transcendent Lord? Well, Peter did. When he test came he denied that he even knew the Master. Who could have companied with Jesus for three years and then leave Him, yes, sell Him for thirty pieces of silver? Well, Judas could. Judas did.

There are, altogether too many of us who are like good seed sowed in a field where bad seed is sown. The thorns come up and choke the growth and finally it withers and dies. Jesus described it with great accuracy when He said, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." (Mt. 13:22)

A second factor, I am sure, is organized religion. Jesus did not organize a church. He left some great principles upon which His church might be built. He established a group of disciples into a closely knit band but there was no ecclesiasticism, no organization in our modern sense of that word, built up around Him. And people are often lost in church. They see little organizations of little people doing little things in the name of Christ. Sincere Christians are often lost in a maze of socials and card parties. Their high enthusiasm for the cause of religion peters out when they see that the Church has no enthusiasm for the real cause of Christ.

With the Church I would put the ministry as well. We ministers become so enmeshed in "causes" that we have little time for the Cause. We join all the right clubs and pat the right people on their backs; and folk who are hungry for the Word of God, eager to hear more about Him, eager to confirm their first high enthusiasm by doing something for the Kingdom, become discouraged. Richard Roberts of the American Presbyterian Church in Montreal once said to his people, "But while we shall have to answer for our failures, the rest of you will have something to answer for too. You will have to answer for us. 'Like priest, like people'—that is true; but 'like people, like priest,' is no less true. We become what you expect us to be. Many a preacher has to fight for his soul against his congregation."

Probably a third factor is a torpor of age. We fall into ruts. Inertia overcomes us. It is difficult to be young and possess youth's enthu-

siasm all of the time. I remember a week that I spent with the young people in one of our mid-western colleges. Daily, I delivered chapel talks. Nightly, I met with student groups. In between times I met with individual young folk. And almost every earnest young person spoke of their Bible professor. He made the Gospels, the prophets, Christian ethics all as dry as dust. So far as they were concerned religion, as he opened it up to them, was as dull and as drab as dish-water.

How, then, can we pull against all of these things? How can we make such a discovery as that man made who was digging in his field and located hidden treasure? Are we to have only one experience of religion and finally see it fade into nothingness, a lovely memory perhaps but nothing vital for us today?

I have just a few suggestions to make. The first is this: don't imagine that you are going to have great experiences of faith, great adventures of religion without working for them. If you dissipate your energies in the mere making of money you are going to have little time to find God. You are going to have little energy for the things of faith.

There are those who come to church on Sunday who want sermon capsules. They mustn't be too large. I mean that the sermon mustn't be too long. But in twenty minutes' time they hope to get a dose that will last them all week. They're just wasting their time. You don't get vital religion that way. A church service can do only two things. It can draw together those who are like-minded in their search for God. It can help re-enforce lives which are lived in fellowship with God.

Yes, the man who found a treasure in a field had to dig for it. The treasure did not become his without honest sweat. The merchant who sought goodly pearls had to seek. He didn't stumble on them by accident.

A great view at a mountain-top is worth much more if we have had to climb up to it than if we have made the trip in a comfortable car. I can't over-emphasize the importance of hard work in the building of a faith. Jesus said, "My Father worketh hitherto and I work." I remember Dr. J. C. Massee saying, on one occasion, "Heaven will not be Heaven unless I can work there." And Kipling's painter's paradise is one in which:

"Only the Master shall praise us and only the Master shall blame;
And no one shall work for money, and no one shall work for fame,
But each for the joy of working, and, each in his separate star,
Shall draw the Thing as he sees It, for the God of Things as they are."

The second suggestion that I would make is this: you must be ready and prepared to find your treasure near at hand. Sir Launfal spent his life searching for the Holy Grail in James Russell Lowell's stirring poem. He never did discover the Grail but he found that which was much more important, our Lord Himself, at his own castle gates where the Lord had been all of the time.

There is ingrained in human consciousness the idea that if one could go elsewhere he could do better work for the Lord, he could find hidden treasure. That is undoubtedly partly responsible for the idea of pilgrimages. If one makes a pilgrimage to the Holy Land and comes to the Holy Sepulcher or to the inn where Jesus was born then is one in the mood to receive treasure! Surely one ought to discover it there.

But gold is where you find it, and the most likely place to look is in one's own back yard. Some years ago down in Georgia a man discovered a peculiar-looking pebble. Only recently, after the lapse of almost a century, did geologists discover that the pebble was the largest diamond ever to be discovered in continental United States. We often miss treasures just because we fail to realize that that is what they are.

If every church school teacher would only realize that in his or her class are young people who may be future presidents, future prophets, future leaders of mankind, what a glorious adventure it would be to teach. There is treasure in that boys' class, treasure in that class of chattering girls, treasure in that cradle roll. Dig and you may find it.

Yes, you may even uncover treasure as you make a call upon some sick person. Some folk in sickness are merely querulous: they want to tell you all their symptoms; they tell you that their relatives do not appreciate them, that they are only waiting around until they die. But there are others who, in their illness, come closer to God than we can ever be. One comes forth from the sick-room as if one had had a vision. One has seen God. One has fellowshiped with Him in the presence of that one who is ill.

There is treasure, too, to be uncovered in visits paid to aged folk. There is treasure to be found oftentimes in the homes of the poor. Robert Burns discovered that the Cotter's Saturday Night was a night in which the Kingdom of God came down to earth.

Never tire of the quest. High adventure comes to those who seek it wherever they seek it. The world-cruisers who spend their time playing cards in the lounges of steamships never find it. The folk who just plug along drably and drearily at their jobs never find it. The folk who run for the bus every morning and miss the song of the birds and the fresh spring flowers or the clean white look of the new fall of snow miss it all.

Of faith it can be said, in the words of our Lord, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." The evidences of faith are all about you. You may have them if you will. Never tire of seeking them and they will be yours.

THE HEALING OF THE NATIONS

CHAPLAIN W. K. ALLEN

THE last shot of the world's global war has been fired. But the reverberations from all the bombs and shells and bullets are still being heard. Other explosions will reach our ears in the months to come, because they are delayed action. The wounds of this war will take years to heal, and scar-tissue will be the source of much sickness and many ills throughout the world. The peace for which we fought, bled, and died is not here. We have a peace which has not eased our minds nor brought quiet to our hearts and souls. The

Naval Air Station, Pearl Harbor

unrest which we thought would be removed when victory was announced, continues to hang over us like a heavy, dark cloud.

The war came to a close on a note of uncertainty and doubt, brought about by the announcement of a new force released by man. It is a force greater than our minds can imagine; a force which is the secret of the universe, because it is the source of energy which binds the universe together. Now there lies in the hands of man a power that can build a new world or destroy the one we have. It is not a power confined alone to the United States and

great Britain. True, we discovered the secret and have pledged ourselves to be trustees, "to prevent its misuse, and to turn it into the channels of service to mankind." But the leading scientists who worked on the project of atomic power tell us that "any nation with the raw materials could make a bomb in five years without help from the U. S." There is no security in the knowledge that we can produce more than any other nation. Five hundred bombs would have as decisive an effect as 50,000. Therefore, we wonder what the future holds in store for us and the rest of the world.

The hopes and prayers that went into the making of the San Francisco Charter must be re-emphasized and renewed. But even with a renewed emphasis and a greater determination toward world peace we question whether the mechanism of the world charter is enough to guarantee peace. It was not machinery that started this war. It was the mind behind the machinery, the mind belonging to man. It was not gun powder or dynamite that opened the conflict in Poland in 1939 and at Pearl Harbor in 1941. It was the heart of man that set fire to the gun powder and dynamite. It is not the mechanism of a world organization that will bring enduring peace to the world. It must be in the mind and heart of man to insure a world peace and security. With the advent of atomic power it becomes more necessary than ever before to plant the desire and the means for peace in our own minds and hearts and in the minds and hearts of others.

A clear-cut choice lies before us today. It is a choice that will decide the fate of the world and of mankind within the world. It is a choice between atomic power with Christianity and atomic power without Christianity. Or, as someone has put it, it is a choice between gun powder Christianity, and atomic Christianity. This is not being pessimistic about the future. Nor is it an attempt to belittle the essential goodness of man. Rather it is an honest approach to a critical situation. In the hands of greedy, unscrupulous men, atomic power holds a tragic significance. Used by Christian men, in Christian nations, for the advance of Christian ideals and teachings throughout the universe, it presents an almost unbelievable future.

Many hold that we must make laws to control this new power. There must be more than laws, for laws do not change or control the heart of man, and it is the heart of man that decides the destiny of nations and of individuals. What we find in our own hearts this morning should give us a picture of what

the future holds for each one of us. If it is greed and self-interest then we can expect dishonesty, unfairness and intrigue in individual relationships and national interests. These are the elements that make up the compound of war. If we find, upon examination, that our hearts are filled with hatreds and jealousies then we can begin looking for the situations that always precede wars, because these are the catalytic agents that start the chain reactions leading to international conflict.

What we should find in our hearts is a true love for God and for our fellowmen, based upon a profession of our faith in the sacrificial death of Jesus Christ and an intimate knowledge of His teachings. With this as the force behind our thoughts and deeds, our plans and our dreams, we can produce the atomic Christianity which the world, consciously or unconsciously, is seeking. With Christ as our Lord and Master, as our Teacher and Leader, we can produce a peace which the author of Revelation describes as "the healing of the nations." It is more than a duty which is ours as Christian men and women and as Christian nations. It is also a challenge to our desire for world peace and security. If we really want it we shall make Christianity a vital part of our own lives and do our utmost to instill in the hearts of all men the teachings of Christ. We shall consider our allegiance to Jesus as a seven-day-a-week loyalty, not a Sunday morning chore. We shall combine our knowledge of the Nazarene's Sermon on the Mount and His parables with our social, economic, and political activities. We shall not be ashamed of our devotion to Him, but shall be ready and willing to witness by word and deed of our love for Him.

It is a duty, yes. It is a challenge to us as ministers and as a nation. More than these the practical application of Christianity and the spread of the Gospel of Christ is a privilege which also promises a solution to the problems of the world and insures the healing of the nations. The choice is ours today.

A Prayer

Give me the serenity to
accept what cannot
be changed.

Give me the courage to
change what can be
changed.

The wisdom to know the
one from the other.

—Edwin Wyle, *South Butler, N. Y.*

DIVINE PROVIDENCE

CLARENCE EDWARD MACARTNEY, D.D.

Matt. 10:29, 30: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.— But the very hairs of your head are all numbered."

GEORGE McDONALD used to say, "The hairs of our head are numbered, or there is no God." But Jesus put it this way: "Because there is a God, and because He is Heavenly Father, the hairs of your head are all numbered."

Providence is not a Biblical word. It occurs just once in the Bible and there it is used of man and not of God, where the orator Tertullus, who had come down to Caesarea to accuse Paul before Felix, praises Felix for his providence and bounty to the Jews. But if Providence is not a Scriptural word, it is a Scriptural doctrine. Indeed, one might say, it is the most prominent, the most emphasized, the most reiterated doctrine of the Bible. The doctrine of Providence is the doctrine of God's activity in the world and His care over the lives of men.

Things happen in the world. Things happen to you and me. How and why do they happen? Generally speaking, there are two theories concerning the events that take place in our life. One is the theory of blind chance, or fate. That is the lottery theory of existence. No intelligence, no wisdom, no foresight, no beneficence, determines the circumstances of your life, but mere chance. The other theory is the Christian theory, the Biblical doctrine of Providence, that in wisdom and holiness God governs all His creatures and all their actions. The purpose of this government is not only to exhibit the glory of God, but to train and discipline and do good to the souls of men.

A great truth like this, of course, has certain difficulties about it. It is a law in physics that the greater the circumference of light, the greater the circumference of darkness. The great truths of the Christian faith all have a circumference of mystery about them; yet these are the truths which give us the only light that we have, and upon them we must build our faith and our hope. A noted Russian musician and composer, visiting in England, was taken by his host to the church on the Sabbath

Pittsburgh, Penn.

day, where he heard a little sermon on a little subject. When the next Sabbath came around his host asked him if he wished to go again. He said, "Yes, I will go if the preacher will ask me to do something great." This morning I ask you to do something great, to address your mind to and fix your faith upon the providence of Almighty God.

This Providence Is Universal in that it Takes in All God's Creatures and All Their Actions

It deals with minute things, things that may seem to you trifling and insignificant. What could appear more insignificant than that little bundle of disheveled feathers lying on the ground, a sparrow, two of which were sold for a farthing, and if the same kind of sparrow that we know, it could not be sold for anything? Yet Jesus said that not even that meanest of birds falls to the ground without God knowing it.

Some raise the objection that it is impossible that the providence of God should deal with the details of the lives of so many millions upon millions of creatures. But what would be a problem for the mind of man and the power of man, is no problem for the Infinite God with whom the nations are as the small dust of the balance, and who taketh up the isles as a very little thing. He views with equal eye the fall of a sparrow or the fall of an empire.

Again, it is said that such care and intervention on the part of God would be unworthy of His majesty and holiness. So Aristolte said that it would be beneath the dignity of God to be concerned with our individual lives, just as it would be beneath the dignity of the ruler of the world, Xerxes, to busy himself with the petty details and trivial incidents of those over whom he ruled. But God is not Xerxes. God is our Father. If we are made in the image of God, if we are a little lower than the angels, if one's soul is worth the Precious Blood of Christ, shed for its redemption, then certainly it will not be thought strange that God should be interested in my life and in those incidents and details of my life which go to make up my destiny.

After all, what is a small thing? The massive gates of circumstance have hung upon the hinges of little events. At the time they seemed trivial, insignificant; but in reality they were momentous. Perhaps the classic example and illustration of how providence works to great ends through little events, through the free actions of men, and even through evil actions, and how men can act independently and freely out of their own will, and yet carry out God's plan, is the history of Joseph. The caravan of the Ishmaelites hove in sight, and

Judah said, "Let us sell Joseph to the Ishmaelites." So they sold him for a slave to the Ishmaelites, and soon the caravan had disappeared on the southern horizon. But it was scarcely out of sight before Reuben, whose plan was to deliver Joseph and send him back to his father, returned and found that Joseph was gone. If that caravan had come half an hour sooner than it came, or half an hour later, or if the Ishmaelites had been dealing in something else than slaves, Joseph would not have gone down into Egypt and the whole history would have been different.

In Egypt he was sold for a slave to the household of Potiphar, an officer of Pharaoh, and in that household he was tempted by a wicked woman who sought to seduce him. If he had been sold to some other household, and where he might not have been tempted, the whole history again would have been different. But because of his obedience to conscience he was cast into prison, where he had for companions, the chief baker and the chief butler of Pharaoh. If he had been cast into prison, say a month before or a month afterwards, he would not have met that chief butler whose dream he interpreted, and might have stayed in prison for the rest of his life. But when Pharaoh had his nightmares, and no one could interpret them, the chief butler happened to remember the Hebrew prisoner who had interpreted his dream in the prison. Thus Joseph was brought out of the dungeon and rose to the second place in the kingdom of Pharaoh, and when the time came, was able to save his father's family, and with it the whole nation and the whole future of Israel from destruction. Joseph, looking back on that wonderful history said, "God did send me before you to preserve life. . . . It was not you that sent me hither, but God."

Providence is the clue to history, the history of the world, the history of your own life. Whatever difficulties arise in connection with this doctrine, it is natural to man. In his essay on Lord Jeffrey, the great Scottish editor and advocate, Carlyle speaks of the seven hard years he and his wife had spent at their lonely farm on the moors, Craigen puttoch, and the part those lonely years had in his future career: "For a divinity doth shape our ends, rough hew them though we may." Often in my life have I been brought to think of this, as probably every considering person is; and looking before and after, have felt, though reluctant enough to believe in the importance or significance of so infinitesimally small an atom as oneself, that the doctrine of a special providence is in some sort natural to man. All piety

points that way. All logic points the other. One has in one's darkest limitation a trembling faith, and can at least with the voices say, 'If it be the will of the Highest'."

The Blessing and Strength of a Firm Faith in Providence

In the affairs of the world it gives us confidence that truth and right are alone mighty and must finally prevail. We can endure the shock of terrible events if we have faith in the overruling providence of God. For we know that He is able to bring good out of evil and make the wrath of man to praise Him, and that He can use terrible men and terrible events, like those which are abroad in the earth today, to carry forward His purpose and express His Holy will. Who knows to what great new chapter in His history humanity will move forward after the chaos and anarchy and bloodshed of the present hour?

The doctrine of Providence is a blessing to us in our own life. Most of us live hidden, ordinary lives, performing obscure duties, or rather duties in obscure places, for no duties are obscure. The light of Eternity gilds the brow of duty. In the performance of these duties in ordinary places and hours, we are under the providence of God, and if we obey Him and serve Him we are co-workers with Him towards those sublime ends that God must have in mind.

Again, the doctrine of Providence delivers man from his greatest enemies, worry and fear. How many are its victims? But Jesus said, "Because God's providence is about you, because not even a sparrow falls to the ground without Him, and because ye are of more value than many sparrows, fear not." The event you dread will either happen or it will not happen. Therefore, why worry. If it does happen, it will happen only with God's permission and purpose, and therefore, must be for your good. Even calamities and sufferings, which to our view, serve no good end, undoubtedly have their place in the plan of God. When the Jews asked Him about the man born blind whether he had sinned or his parents, Jesus answered, "Neither did this man sin nor his parents, but that the work of God should be manifest in him."

On the morning of one of the great battles of the Civil War, a soldier awoke hearing the intense firing of the pickets, and there came to him the conviction that there was going to be a great battle and that he was not ready in his soul or in his heart for what the battle might bring. He therefore, knelt down, confessed his sins and committed his soul to the

keeping of God, realizing that if it was well with his soul, it mattered little what happened to his body. And that is exactly what Christ said in connection with this text, "Fear not them that kill the body." Now that the soldier had committed his soul to God and left his body to the incidents and laws of the battlefield, all fear and anxiety left him, although hundreds were falling at his right hand and ten hundred at his left hand. "Commit thy way unto the Lord and trust in Him."

All of you here today have had considerable experience of the providence of God. And what is the purpose of God's providence? It is to produce in us, in our souls, spiritual and moral qualities, and bring us to repentance and faith. What effect, then, has God's providence had upon your life? Is it making you humble, and trusting, and courageous, and a believer in that Son of God, our Saviour Jesus Christ, Whom God, in His Eternal Purpose, sent to die for us on the Cross, and Who, in His wise providence, has brought you to hear again today the story of redeeming love?

JUNIOR PULPIT

Now Thank We

I don't have to tell you little folks that next Thursday is our National Thanksgiving Day, do I? Turkey, with all the trimmings, pumpkin pie and a table full of goodies, piled up until it almost bends under the weight! And maybe some of us will almost bend, too, when we have finished our Thanksgiving dinner.

Thanksgiving is a special day that has come down to us from our Pilgrim fathers, who started it over three hundred years ago. They probably had good things to eat on that day, too, but Thanksgiving Day meant far more to them than just eating. They were so thankful to God for all that He had done for them, that they said, "We must have one special day, every year, in which to thank God for His blessings to us."

Compared with our way of living, those early Pilgrims had pretty hard lives. They had little protection from the severe cold of winter. There were plenty of times when they just didn't have anything at all to eat. They had to make their own clothes. There were no stores where they could buy food or clothing. Many of them died from the hardships they all experienced, for they lived in what was then forest wilderness and except for what little corn they could raise, they had to find most of their food in the forests.

Sometimes we think we have pretty hard times in which to live. When we can't get meat or butter or sugar at the store, we think we are being made to endure real hardship. Really we don't know what hardship is, compared with those Pilgrims, and yet they not only endured the hardships, but they were thankful to God for His blessings and wanted one day set aside, especially, as a day when all should thank God for His countless mercies.

We do wrong when we think of Thanksgiving Day only as a day when we have a big feast. After all we don't thank God by eating, we thank Him by giving thanks, not just lip thanks, mumbled quickly so we can get out to play, but by really being thankful in our hearts.

Some one told of his having been to a famous iron mine just when the miners were quitting work and coming out of the mine. As he was being shown around and neared the great shaft that went down deep into the earth, where the miners rode down to work in huge elevators, he heard something that sounded like distant music, it was so faint. As he stood and listened the sound grew louder. It was music! It was men singing and soon he could hear they were singing the doxology which beings, "Praise God from whom all blessings flow."

In a moment the big elevator reached the surface and stopped. Out walked many dirt-covered miners, still singing, "Praise God." They had sung all the way up to the surface. They did it every evening when their work was done, and they did it because their hearts were full of thanks and praise to God, to such a degree they just had to sing.

That is the way our thanks should come, for surely we have as much to be thankful for and sing about as men who work deep in the dark earth, under ground.

The Aeolian Harp

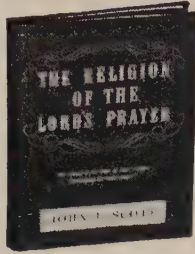
How many of you know what an Aeolian Harp is? I didn't think many of you would. Well, it's a musical instrument made of a long shallow box affair which has strings strung on it like harp strings or violin strings, across its open flat top. These strings are tuned like piano strings, by tightening them or loosening them, so that when the harp is playing there will be no discord.

When the Aeolian Harp is completely made and the strings have been tuned, it is placed where the wind can blow over it, for the wind, moving over the strings sets up a sweet, soft musical sound which is easy on the ears. Of

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JOHN F. SCOTT

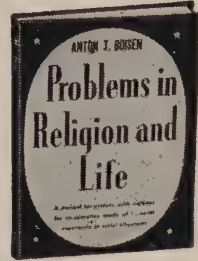
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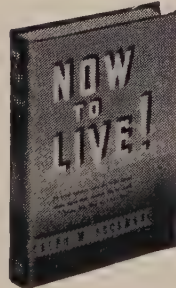
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course it doesn't play any lively tunes or any jazz but the Aeolian Harp, when the wind blows on it does make sweet music.

It is like the story of David's harp. When David hung his harp over the head of his bed and the north winds blew through his tent, it played just like an Aeolian Harp, in fact the wind made an Aeolian Harp out of it.

It is exactly like the wind on the harp, which makes it sing, that God's goodness moves over our hearts until, as David said, His mercies are like the sands on the seashore for number. So we should always sing, in our hearts if not with our voices, "Bless the Lord, oh my soul and all that is within me, bless His Holy Name."

Hunting God

Once upon a time there were three little bears. That sounds like the start of a fairy story, doesn't it? Well, you can call it a fairy story or any other kind of a story, but when little folks get to be as old as you are, they sort of outgrow fairy stories, so this isn't a fairy story at all. It's just a story to help you understand a little more about your God, whom you hear about in Sunday School and at home and about whom you probably wonder, often, especially as to just where He is.

Well, these little bears were fine, normal roly-poly fellows with fine, shiny black coats which glistened when they waddled through the sunlight, which came down through the big trees. One day one of them who had been off on a private little honey hunting trip joined his two brothers. He had had a thrilling experience about which he told the others.

While he was hunting honey he had seen two lumbermen working and talking. They talked about a forest they knew, that was full of honey trees. They didn't say just where this forest was, but they made it sound awfully inviting to a fellow who loved honey like the bears do.

So the three little bears decided they were going to find this forest and live there, for they all loved honey greatly. So they started out looking for the forest. They travelled a long way and met a wolf and they thought he might know where the forest was located, so they asked him. But he didn't know and trotted on leaving the bears to hunt without any help from him.

So they kept travelling. They crossed many little streams of water and drank to quench their growing thirst. Once in a while they would come to little park-like openings where there were only a few scattered trees and in one of these they met a little graceful deer.

"Mr. Deer," they said politely, "we are hunting for the forest the man-people talk about, where there are lots of honey trees. Can you tell us how we can get to it, for we want to make our home where there is so much honey."

But Mr. Deer had never been interested in honey and didn't know where the forest was, so they went on their way again, looking for the forest.

Finally, as the sun was beginning to set behind a distant hill they met a wise old mama bear who was worried about the three little fellows roaming around alone, as though they were lost, and so she went to them and asked, "Where in the world are you youngsters going this late in the day? How is it that you are roaming around without your mama? You'll get lost if you don't get back to her pretty quickly."

And the three little bears told her that they were looking for the forest, for one of them had heard men talking about the big forest and the honey there, which the bees stored in hollow trees. They told her that they wanted to live where there was so much honey and so they had started out that morning to find the forest.

And the big mama bear sat back on her fat haunches and rolled with laughter. "Why you funny little cubs," she laughed. "Here you go trying to locate the forest the men talked about, where there is so much honey, walking all day, getting lost and far from home, and you have been in the forest all the time. You live in the forest, you little imps. Now you're going to stay with me tonight and tomorrow bright and early, we are going to start right back home, your mama is probably worrying herself sick over your being away."

So, we don't have to get out and hunt for God, thinking that He is away off somewhere and awfully hard to find, for the Bible tells us that "in Him we live and move and have our being." God is with us all the time, in fact it would be much harder to find a place where He is not, than one where He is.

We don't go out looking for God. We simply know that He is with us wherever we are, and that is a comfortable feeling, for we need Him near, always.

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—F. C. G., Illinois.

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ILLUSTRATIONS

Thanksgiving Thoughts

I.

I wonder how the Master feels
While hearing, each Thanksgiving Day,
Our prayer of thanks for peace and wealth
Kind Providence has sent our way.

And as we plead for those whom fate
Has placed where war and famine stalk,
Does he behold a broken heart?
The absence of pretentious talk?

I wonder what the Master thinks
Of our unwillingness to share
The struggles of subjected souls
We wept for in our fervent prayer.

Perhaps if we could quietly
Slip by His side where we could hear,
We'd find our prayer remained on earth.
And did not reach the Master's ear.

—George W. Wiseman.

* * * * *

II.

Praise to God!
I shall give thanks
For blessings that remain,
Enduring wealth, still undisturbed
By Fortune's fickle hand.

My treasure store contains
Priceless health, jewels of friendship,
Gold of cherished love.

I have my faith, my hopes,
My airy house of dreams,
And tasks to do:
Battles to be fought,
Heights to be won,
And promised joy of victory.

Shadows? Yes! and troubles, too,
But still I say
Praise to God!—on this Thanksgiving Day.
—Alfred Grant Walton.

Youth Is Daring

"Without idealizing the younger generation unduly, and without ignoring the indolence of multitudes of young people, four qualities—curiosity, criticism, creativeness, courage,—are more characteristic of youth than of age," writes Elmore M. McKee, in "The Appeal to Youth."

"All four qualities are important, but they are grounded in *courage*, which must be fixed and habitual, if mankind is to harness these qualities for the good of all men. Timidity comes with age. Courage can be fixed as a habit if begun early. Youth has not ceased to dream! Youth climbs uncharted mountains,

explores unknown seas, is bold in business, ready for experiment in industry and among nations and races. Youth is daring in its idealism."

Life in the Basement

They had a lovely home next door to us; the mother was one of the meticulous housekeepers who aired and dusted the lovely house daily, but the family always used the basement door. They used the living rooms when company came. The children were thin and pale; the father looked none too happy, yet, they had this lovely house.

Then we learned the family lived in the basement; the upper floors were for "show" only, and were not to be disturbed. They lived in the basement from choice, they wanted to live there, although they had the lovely house; at least, the mother wanted to live in the basement, and it appears she was the head of the household.

There are a multitude of people who live all their lives in mental and spiritual basements, they live in mental basements, and develop basement personalities. On the upper floors there are rooms, glowing with light from the world about them, but the owner is never there. The light is wasted. Some basement personalities even pull the curtains, shutting out the light and sunshine of God's love from the upper floors. Where we should find love and fellowship, Christian service, use of God-given talents, we find empty space, dust, weariness over unnecessary work to keep up the show, wasted money in maintaining a house not used by anyone. The owner lives in the basement.—H. L. L. Moody Monthly.

Eyes on the Feet

Assistant cameraman Gene Farrell is a technician in the picture making business in Hollywood, and his job demands that he center his interest on the actor's feet, instead of the face.


When you enjoy a picture, with the actors walking about always in focus, you can appreciate Mr. Farrell's job—that is to keep the actors or actors in focus, while making the picture.

It is a tedious responsibility. Mr. Farrell and his assistants have to memorize the action called for in the script, and before the camera rolls, they measure off the distance from the lens to each point in the action. When filming actually begins, we are told that Mr. Farrell's gaze promptly drops to the feet of the players; he spots the previously memorized position on the set, and turns the knob controlling the lens to the proper distance.



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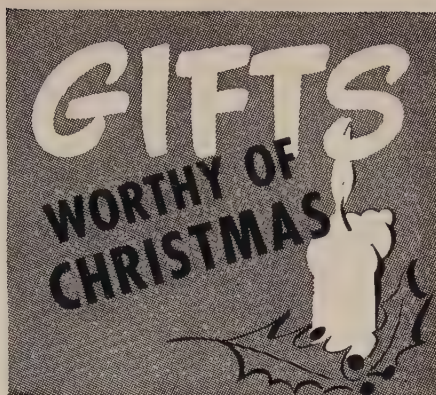
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Those who turn out good men and women in actual life, rather than on the motion picture screen,—parents, teachers, religious leaders,—they are not called technicians, but they too have kept their eyes on the feet of their "stars" while the drama of growing from childhood into men and women was being enacted. Many who are going astray by giving in to the temptations that assail the actor on any stage, whether make-believe or real life, just did not have good technicians, keeping their eyes on the feet of those they were expected to direct. Much of the action in the drama of life is hidden from the director, and the actor must rely on memory and interpretation of what is taught him by the director—(father, mother, teacher, or pastor).

A Consecrated Man

Dwight L. Moody attended a believers' conference in Dublin, Ireland, where he overheard the remark, "The world has yet to see what God can do with a thoroughly consecrated man." Mr. Moody's heart replied, "God helping me, I will be that man." He sought that consecration, and turned the world of his day upside down.

This is an hour for the work of a truly consecrated leadership. Resolution is not enough; consecration is necessary. Resolutions are so easily broken, so soon forgotten. Divine consecration is constant, permanent, grounded in God himself, the Holy Spirit throwing light upon the path ahead, to enable one to walk thereon, in Jesus' steps. (John 17)

The Way to Life

John 14:5. "Lord, how can we know the way."
John 14:6. "I am the way, the truth and the life. . . ."

The Rev. Bernard A. Helland, Missionary in Santals, North India, tells this story of his personal experiences in the La Salle Hotel fire, Chicago, while attending a meeting of the Lutheran Foreign Missionary Conference of America:

"Awakened by fire, they rushed to the hall, only to be driven back by acrid fumes from below. They had no knowledge of fire escapes, so sought refuge on the balcony outside the window, there to listen to the clamor from below and the occasional thud of bodies, panic-stricken people crazed with fear who hurled themselves from windows.

"They were perched fifteen floors above the street, cut off from help, knowing no way of escape, the fire creeping higher and higher.

How did they escape? Rev. Helland says, 'During one of my exploratory ventures into the hallway, I heard a faint call from far down at the other end of one of the hallways; someone had found a way to the fire escape, and before heading to safety, the fortunate discoverer stood there calling, 'This way, this way,' until out of the smoke and darkness came someone, guided by the voice. Then this one took up the call, 'This way, this way,' allowing the first to go, and so on. Others came and went, but the cry continued, 'This way, this way!' It was a graphic picture I shall never forget, of what Christians are trying to do in the world. We call out 'This way, this way,' after we have found the way to safety, then go on our way, after we have shown the way to another, who in turn will remain to call, 'This way, this way,' until there is someone to take his place to call yet others, and still others.'—*Moody Monthly, Oct. 1946.*

A Ransom for Many

Matt. 20:28. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

How many missionaries lost their lives during the occupation of Java? Christian Century lists missionary casualties as follows, based on report from the field, made by J. C. Hoeken-dijk:

Missionaries, 38 men, out of about 80; 13 women, 13 children.

Medical missionaries, 9 men, 10 women.

Administrative missionaries, 12 men.

Clergymen from European Churches, 9 men, 6 women.

A Song in My Mouth

Psa. 40:3. "And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

"There is a strange quiet that fills your heart when you read a truly great poem, or hear truly great music, or see a great painting," writes the Rev. Frank Herzel, in "Of Thee We Sing." He continues, "I feel that quiet every time I read this communion hymn—

Bread of the world in mercy broken,
 Wine of the soul in mercy shed,
 By Whom the words of life were spoken,
 And in Whose death our sins are dead.

Look on the hearts by sorrow broken
 Look on the tears by sinners shed;
 And be Thy feast to us the token
 That by Thy grace our souls are fed.



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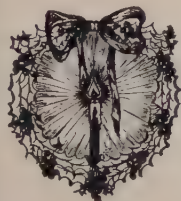
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THE UNCOMMON MAN

There's been too much talk about the Common Man, so much that the Uncommon Man has been forgotten. Destiny-determining issues are being muddled by Common Men who lack necessary, uncommon judgment, and courage.

Stalin has rightly said, "Communism and democracy cannot live permanently in the same world!" Today Communism spreads confusion and threatens the stability of civilization. Moreover Pagan, "mortal God stateism" (to borrow Paul Hutchinson's term) threatens spiritual ideals and Freedom in America. Too many people already address their prayers to Washington and have lost their sense of personal or community responsibility.

One of Spiritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravchenko (author of *I Choose Freedom*), that "One preacher is worth more to us than a dozen labor leaders." They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

More than 5,000 Uncommon Men, preachers of various denominations, are already making common cause with us and others are enlisting at the rate of 125 weekly. We need 10,000 by Easter 1947! It will require courageous, vigorous action to save Freedom. Would YOU like to know what other pastors are doing about it? Like to receive our monthly bulletin, special tracts, and calls from representatives in your area? How many boiled-down reprints of Paul Hutchinson's *The New Leviathan* can we send you free for distribution in your parish?

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Soul-Bargaining

Matt. 3:2. "John the Baptist preached, saying repent. . . ."

Mark 1:15. "Jesus preached, repent ye. . . ."

Luke 13:3. "Except ye repent, ye shall perish."

"Being ashamed of ourselves serves no good purpose in itself," writes Paul Strodsch, "unless we know what to do with our penitence. Shame can curse or bless, it can be a seedbed for good or for evil. It is up to the penitent to find a useful outlet for his change of heart.

"A funeral was halted on a wintry afternoon by an auto horn which had become stuck in one position, blairing forth to no purpose, until it could be released. Auto horns are all right, they serve a purpose, when used in the way or manner intended by their makers; they serve no purpose, and are a nuisance when stuck fast in a tooting position. Some people are like that in their concern over what the present generation of men has done to this fair world. We need to be ashamed and feel humiliation when we think of the behaviour of men, whom God created in his own likeness, over the last 30 years, but getting stuck on that note of shame and humiliation will avail us nothing.

"There is a vital message for all of us in the story of the Prodigal Son. He was conscious of his guilt, there in the swine pasture; he did not deny it, he readily acknowledged it, but he did not stop there, he did something about it. He said, "I will arise and go to my father, and he did it. He looked back upon his wasted life with regret; he looked forward with hope, and he travelled the road that would take him where he could realize that hope. Of course, he could not forget the shame and degradation; but he could look back with joy and satisfaction, and recall the place on the map where God took hold of him, and turned him back into a useful life. Souls are borne out of the travail of shame. Let us make our penitence productive—productive of good by handing our lives back to God to direct, in return for his love and forgiveness, peace of mind, and hope in the future. Let us take God at his word!—*From "Divine Invitation," Muhlenberg Press.*

PREACHING WITHOUT NOTES

By Clarence E. Macartney. Abingdon-Cokesbury. 186 pp. \$1.75.

Any one who reads this book will certainly be repaid. Every page is filled with ideas and suggestions that will benefit the preacher.

Of course each man must speak out of his experience, and experience varies with different people. do not agree with Dr. Macartney when he says all men should preach without notes. Many men would be better preachers if they took some notes into the pulpit. But one thing is true, that every preacher needs training and discipline which must be continuous.

But this book is filled with ideas, suggestions and methods which will greatly enrich any preacher. To some it will be a review in homiletics, to others it will be the spark to light the fire of new inspiration. I would recommend this book as a worthwhile addition to any preacher's library.—*W. R. Siegart.*

AND THE PROPHETS

By Clovis G. Chappell. Abingdon-Cokesbury. 208 pp. \$1.75.

Here are eighteen sermons on the prophets of the Old Testament. In earlier books on Biblical characters, Dr. Chappell revealed his careful study and clear understanding of the men and women we meet in the pages of Scripture. This volume on the prophets is timely, for the world today is in sore need of the kind of teaching they gave.

The author asks concerning these prophets, what kind of men they were, how they were trained, what was their mission, what they accomplished and other questions which tend to emphasize their significance for their own day and for ours. Among the chapter titles are the following: The One-Man Army—Elijah, The Backwoods Prophet—Amos, That Mighty Minority—Isaiah, and A Reasonable Religion—Micah. While the chapter on Preaching, based on Ezekiel, deserves the attention especially of ministers, the bulk of this book is addressed to people in every walk of life. The prophets, conscious of the deep needs of their people, spoke to them the truths of God. These messages the author of this book has caught distinctly and has directed to the world of our day.—*Teunis E. Gouwens.*

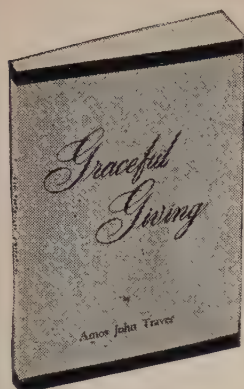
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By S. Edward Young. Stewart & Foster. 169 pp. \$1.50.

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This reviewer has repeatedly profited from hearing Reverend Young deliver his consistently strong sermons from his pulpit. No printed sermon, lacking the personal forcefulness of its preacher, can be the powerful and moving thing it was, as originally delivered. However, sermons of the type Mr. Young



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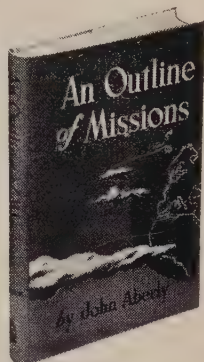
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THE EMERGING REVIVAL

By G. Ray Jordan. Abingdon-Cokesbury. 186 pp. \$1.75.

What moves people to do small things, and dull things, to meet obvious needs of the Church and the Kingdom? "Enough of the love of God in our hearts." This is the answer in sermon one of the present collection by the professor of homiletics, Chandler School of Theology, Emory University. The title of this sermon, "The Emerging Revival," gives title to his latest book of sermons.

A revival of genuine Christianity would not simply be on its way, it would be here now, if enough people had enough of the love of God in their hearts. Then they would want to express their devotion. Bara Dada, the brother of Tagore, once said, "Jesus is ideal and wonderful, but you Christians—you are not like Him." Professor Jordan's comment on the old philosopher's observation is keen: "We are not like Him because we have not loved Him enough."

The author is concerned about a revival of real religion, an experience that affects our total life. Genuine religion appeals to our finest emotions, inspires the intellect, increases the power of imagination, adds zest to life, makes us masters of anger, enables us to know what to do with life. The prophets of despair have given up hope that men are able to cope with their present difficulties. But God-inspired men are capable of showing us the way out of our confusion. "Humanity does have endowments of mind and heart. . . . People have the ability to perform if only they will use it!" The power of God is available.

In discourse twelve Professor Jordan insists on our need to demonstrate the reality of Christ. The author here reiterates the theme announced in the first sermon: "We know that the one hope of the world is that enough people will catch His spirit and then vividly portray His character in a practical daily way in all their personal and social relationships."

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Sunday School workers, teachers, parents and all who deal with children will also like this book.—*W. R. Siegart.*

DIVINE INVASION

Edited by Paul Zeller Strodach. The Muhlenberg Press. 208 pp. \$2.00.

When a compilation of sermons is chosen as an alternate selection in the Religious Book Club and the Pulpit Digest Book Club lists, one is safe in the assumption

that its contents are above average. When that happens more than once, a standard of excellence seems to have been set. Divine Invasion is the sixth compilation in a series of which that has been true, a series of proven appeal and stimulation.

No season of the Church Year makes larger demands upon a minister or his source material than the season of Lent and it is to serve the minister during such a season that this volume has been prepared. The eighteen sermons found in the volume are from the pulpits of able Lutheran preachers numerous of whom have achieved noteworthy acclaim as sermonizers. Among them are such names as Oscar Blackwelder, Walter Spangler, George Arbaugh, Maurice Lesher, Paul Scherer, J. Harold Mumper and Rudolph Schultz.

In this book is a living message of the spiritual fruits of faith, eloquently testifying to the eternal truth, sounding a high evangelistic note while considering our present day problems. This is a book of strong sermons which will be desired by Lutheran ministers and by countless others, regardless of sign, who delight in the Word fitly spoken.

TO THEE WE SING

By Catherine and Frank Herzel. Muhlenberg Press. 254 pp. \$2.00.

Winner of the First Award of the 1945 Rung Prize Legacy, as a manuscript, To Thee We Sing now becomes available for those who would worship in hymnody in truth.

In answering the query, Why do we sing, the authors of this book have put lively interest into every page of their book in which is told the stories of hundreds of our best loved hymns and hymn writers.

Among the thirty and more chapters are found, in able array, the stories of our earliest hymns, Jewish hymns, Early Christian hymns, Latin hymns, the hymns of Luther, Nicolai, Gerhardt, Watts, the Wesleys, the Moravians and many others. Hymns in America, Modern hymns, a Worldwide Chorus, various translators and translations, the Psalm singers and a wealth of other considerations find type in this highly valuable and delightful book. Knowledge of hymns and understanding give strength to their use in the services of the Church. Of extreme value, therefore, is any volume which places such knowledge and gives such understanding where it can help most in the strengthening of worship.

Many a sermonic suggestion, say nothing of enrichment of the worship in song, lies between the covers of this book, for him who cares. It is recommended for both pastor and people.

THE NEW TESTAMENT:

ITS MAKING AND MEANING

By Albert E. Barnett. Abingdon-Cokesbury Press. 304 pp. \$2.50.

The author, who is professor of New Testament interpretation in Garrett Biblical Institute, presents in this volume a scholarly and very readable study of the origin and meaning of the books which comprise the New Testament. Taking the books of the New Testament in chronological order, he asks and answers the following questions: Who was its author? Who were its first readers? When was it written? Where was it written? What was the situation which occasioned it and what was the author's purpose in writing? What is its message?

Each chapter in the volume observes the outline suggested by these questions and in his replies, the author draws on the external evidence provided by literature other than the document under considera-



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By Dallas C. Baer. Lutheran Literary Board. 283 pp. \$2.50.

Dr. Baer has done a great deal of work on the several series of lessons to be read in churches. At the present time he is recognized as an authority on pericopes. No one of the present day has printed as many sermons on the pericopes as has Dr. Baer. This one is the fourteenth volume of sermons from his pen.

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and the pew. One of the needs of the present hour is to get back to the Bible, and a volume like this will serve as an excellent guide.—*W. R. Siegart.*

THE DISTINCTIVE IDEAS OF THE OLD TESTAMENT
By Norman H. Snaith. The Westminster Press. 251 pp. and indices. \$2.75.

There are distinctive ideas in the Old Testament, and these ideas are the ideas which give us the New Testament, and the Christian needs to interpret the New Testament in the light of the Old rather than through the philosophy of Greece. The emphasis of Greek philosophy is on knowledge of man; the distinctive ideas of the Old Testament emphasizes knowledge of God. In seven comprehensive chapters the author unfolds these distinctive ideas of God in the Old Testament with studies based upon a thorough knowledge of the Hebrew words and idioms. These chapters bear these names: The Holiness of God, The Righteousness of God, The Salvation of God, The Covenant-Love of God, The Election-Love of God, and the Spirit of God. In the final chapter Dr. Snaith shows how these ideas are further seen in the New Testament. The author is a son of a Methodist minister in England, a graduate of Oxford, and for the last ten years he has been Tutor in Old Testament Languages and Literature at Wesley College, Hesdingley, Leeds, England. The entire volume is a strong and scholarly protest against the domination of Christian theology by Greek thought, and an able plea for Revealed as distinguished from Natural religion.—*Charles Haddon Nabers.*

THE REBIRTH OF THE GERMAN CHURCH
By Stewart W. Herman. Harper & Brothers. 297 pp. \$2.50.

Every Christian should read this book. It tells in ten throbbing chapters the story of confusion, chaos, and reconstruction as it relates to the tragic history of the Christian Church in Germany during the past decade. It is not important so much as a record of what happened under Hitler, but rather as a mirror of what might happen to us now, if we lose sight of the Eternal and our first loyalties to His Kingdom.

The author, a secretary of the World Council of Churches in charge of reconstruction work in Germany, is well qualified to write this story of human anguish and remorse. Having served as pastor of the American Church in Berlin for some years before the war broke out, he knows the German people and the German Church. He writes with graphic power in portraying the situation as it exists in Germany today and in depicting the devious steps down which the German people were led to their doom. One cannot help wondering whether we are not being inveigled by false and treacherous prophets when we hear the old familiar phrase, "It can't happen here."

This book would be a tale of woe in its entirety were it not for the treatment accorded to the efforts of reconstruction and rebirth on the part of the innumerable Christians who are laboring today to build something worthwhile from the rubble of war. The chapter on "The Church Repents and Reforms" is a stirring prelude to the proper kind of rebirth and sets the pace for Christian bodies the world around. The last four chapters deal with the work of rebuilding, not rebuilding of church buildings so much as rebuilding the spiritual and moral foundations of the Church. Concluding are three appendices containing invaluable documents and declarations from the Church at large.—*John W. McKelvey.*

The best measure of a man's mentality is the importance of things he will argue about.

Mid-Week Suggestions

I. Our God Is Able to Deliver Us

Organ: "Invocation"—*Kullak.*

Invocation: "I am Thy servant; give me understanding, that I may know Thy testimonies."

Hymn: "Saviour, Teach Me Day by Day."

Psalm: 24 and 37, responsively.

Hymn: "O For a Heart to Praise My God."

Lesson: Daniel 2:1-28. Acts 25:1-27, 26:1-8.

Hymn: "Not What These Hands Have Done."

Meditation: (Dan. 2:20-22) We witness here the testimony and strength of a man, at the mercy of a king who has power of life and death over his subjects; a man who knows whom he believes. In this paragraph (read Acts 26:8) we have witness from a man whose courage is based on the same faith, in the same God. Both of these men were men like ourselves, faced with many and continuous problems and temptations; they had their enemies as we have ours; they were confronted with what seemed impossible situations, their very lives depending upon the outcome; they placed their faith and trust in Almighty God, who created the earth, and all that walks and breathes; they knew he had the power to interpret that which he had permitted to come to pass. Neither was afraid to die, if that was God's will; each wanted to live to continue what work God had in store for them to do. Our Faith and trust in God's love will likewise bring his will for us, individually, to pass. Let us pray God to sustain us in our faith, by saying (Lord's prayer). Amen.—*J. D. L.*

Hymn: "My Hope Is Built on Nothing Less."

Prayer: Especially for grace to live in the presence of God, and His love, to the end that all things, both small and of consequence, will be done by us as He has designed, thus bringing the Kingdom of God into our individual lives, and the lives of those about us.

Hymn: "Teach Me, My God and King."

Benediction.

Organ: "Onward"—*Barrington.*

II. A Kingdom, Power, Strength, and Glory

Organ: "Introspection"—*Hartman.*

Invocation: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."

Hymn: "Teach me, my God and King."

Psalm: 35, responsively.

Hymn: "Lord, to Whom Except to Thee."

Lesson: Daniel 2:27-49. Acts 26:1-27.

Hymn: "O Thou, to Whose All-searching Sight."

Meditation: (Read Dan. 2:37) Daniel here freely acknowledges that he is the subject of rule whose power is unlimited, then tells him that "the great

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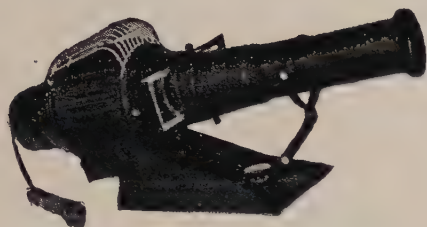
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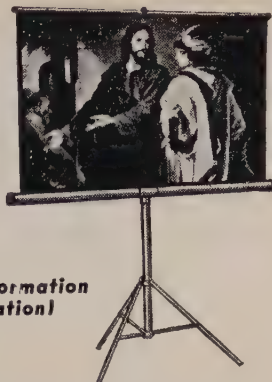
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God of all the universe has made known to this all-
powerful ruler, through a dream, what is to come to
pass. He closes with these words: "and the dream is
certain, and the interpretation is sure." The king
bowed before the faith of this man of God, and tried
to reward him for his service by making him a ruler
over many. Daniel requested only that his friends be
given the reward, "but Daniel sat in the gate of the
King." In the second lesson, we find Paul before
rulers also, on trial for accusations made against him
by those who feared his faith in God. Paul in his
own defense gives testimony of his conversion, and
what his work is to be thenceforth (read verse 18).
The rulers believe him mad, but Paul knows what he
believes, he tells the incredulous rulers, "I am not
mad . . . but speak forth the words of truth and
sobriety" . . . for this thing was not done in a
corner . . . I know that thou believest."

All powerful rulers, both in the old and the new
age, forced into silence by subjects whose one and
only weapon is Faith and Trust in Almighty God, in
whose keeping they have placed their all, against a
day of adversity.—J. D. L.

Hymn: "Just as I am . . ."

Prayer: Heavenly Father, Ruler over all the earth,
make Thou real to us as Thou hast to men and
women through all the ages, that "the Most High
ruleth in the kingdoms of men, and giveth it to
whomsoever he will." We pray Thee, Almighty God,
that we shall be granted the grace necessary to place
our faith in Thy love and guidance for all men,
rather than rulers, power, strength and glory. Help
us to know our strength lies in Thee alone.

Hymn: "A Mighty Fortress Is Our God."

Benediction.

Organ: "March in B Flat"—Faulkes.

III. He Delivered His Servants

Organ: "Festliches Praeludium"—Hartman.

Invocation: "I am Thy servant; give me un-
derstanding, that I may know Thy testimonies."

Hymn: "Come, Ye Disconsolate."

Psalm: 40, responsively.

Hymn: "Draw Us to Thee, Lord Jesus."

Lesson: Daniel 3:1-30. Acts 26:15-29.

Hymn: "Jesus, Saviour, Son of God."

Meditation: In our first dramatic lesson, we have
the picture of an all-powerful ruler, who foolishly
disregards a warning, believing himself to be a maker
of gods, because of intrigue, flattery, and vanity.
Like a child, he allows himself to be led into pro-
ducing a god of gold and silver, and gathered his
followers together for a dedication. A herald was
sent out to make known to all the people that they
must come and worship this king-made god, or be
put to death. Again, we have a demonstration of
faith on the part of the remnant, the few, who main-
tain their dignity through the One and Only God,
who strengthens and fortifies them against all tempta-
tion. In the closing sentences, we find the king once
more acknowledging that Daniel believes in the God
who rules the world.

In the second lesson, we have a different setting.
We have a man on trial for his life; several rulers
occupy the judges' bench. The man on trial gives his
testimony so convincingly that one of the judges says,
"Almost thou persuadest me to be a Christian." The

man in the prisoner's dock does not hesitate. He says, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

In both settings, we have men on trial for their lives, because they refuse to bow to any other God, aside from the living God in whom they have placed their faith and trust.—J. D. L.

Hymn: "Dear Lord and Father of Mankind."

Prayer: For courage to stand up in defense of our faith in the Living God, who gave His Son, Jesus Christ, to demonstrate the love of God by giving His life for us; for strength to demonstrate our faith in the love of God in our daily lives; for hope in the coming of the Holy Spirit to guide those who rule the nations of the world in the perilous present.

Hymn: "I Know That My Redeemer Lives."

Benediction.

Organ: "Allegro Pomposa"—*Galbraith.*

IV. Warning and Experience Ignored

Organ: "Holy! Holy! Holy!"—*Burnapp.*

Invocation: "The Lord knoweth them that are His; and, Let everyone that nameth the name of the Lord depart from unrighteousness."

Hymn: "Jesus, Thou Divine Companion."

Psalm: 7 and 16, responsively.

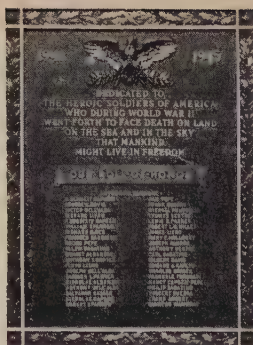
Hymn: "O Christ, Our True and Only Light."

Lesson: Daniel, chapter 4 and chapter 5.

Hymn: "Who Trusts in God, a Strong Abode."

Meditation: Another drama is unfolded in chapter 4 of the Book of Daniel, showing a ruler with unlimited power over his subjects, receiving a warning from the Most High God. The warning comes in the form of a dream, which he hastens to have interpreted. Daniel comes into the scene, and tells the king the meaning of the dream, which comes to pass in the narrative. The ending is "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom from generation to generation.

But time passes, and we find Nebuchadnezzar's son come to power. We might reasonably feel that he might have learned something from his father's warnings, misfortunes, and awakenings. Did he? No, it appears that few of us learn any spiritual lessons from the experiences of others; we have to experience the baptism of fire ourselves; as individuals we must stub our toes, bump our heads, and take the consequences, from which a spirit of repentance is born in SOME, and they are regenerated and shown the path which leads to Life. The account of Belshazzar's last banquet is one of the most graphic descriptions found in the Scriptures. He is brought to his senses, when he sees the hand writing a message on the wall, where the drunken and sensuous orgy is taking place. Of course, he sends for Daniel; he remembers Daniel during his father's reign; he trusts the honesty and steadfastness of this man who fearlessly proclaims his faith and trust in the God of all men. Daniel bluntly reminds him that he should have learned something from his father's experience



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Daniel is implored for an interpretation of the message on the wall of the banquet hall. Here it is: "This is the writing that was written—This is the interpretation of the thing—God hath numbered thy kingdom, and finished it; thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and Persians." The sequel: "In that night was Belshazzar the king of the Chaldeans slain."

Ancient history? Yes, the story of these two rulers who lifted themselves up against the Lord of Heaven is, but we have its counterpart in today's happenings. Willful men must still learn that "the Most High God rules in the kingdom of men, and that HE appointeth over it whomsoever HE will."

Hymn: "My Soul, Be On Thy Guard."

Prayer: For the coming of the Holy Spirit upon men in high places, so they may know the will of God; for men in low places, so they may be steadfast in upholding that which God wills to pass.

Hymn: "Holy, Holy, Holy, Lord God Almighty."

Benediction.

Organ: "Finale"—Rheinberger.

Facts

(From page 501)

ray of light passes invisible through space and only when it falls on an object is it seen."

With the ease of sunshine the Parables and metaphors of Jesus get through to all minds and hearts for, it may be remarked, it was always the day of the common man to the Master. He was diligent to minute facts and detected likeness in natural objects. He spoke the language of facts. This is one reason why the common people listened with delight to him. They did not puzzle over his meaning. Nay, rather, when he spoke of bread, light, the door of the sheep, the good shepherd, the vine, their faces lighted up with a look of recognition. They saw the light of eternal truth falling on objects with which they were familiar and the good news was for them published.

Our expertness in expressing truth must be measured on the index of the perception of identity, which made Jesus the Teacher he was.

In Hoc Signo

(From page 500)

"He who laughs—LASTS!"

"When you make a FOOL of yourself, REMEMBER who did it."

"Be careful of the SPARK and you will not have to fight the FLAME."

"You can't STOP people from THINKING; the trouble is to get them STARTED."

"A WISE MAN is never LESS ALONE than when he IS ALONE."

"The hope of MANKIND is that Christ can make a MAN KIND."

"WORSHIP—one way of making sure that your DAY OFF will not be followed by an OFF DAY."

"USE your OPPORTUNITY today and you will not need to CHASE it tomorrow."

That last sentence above suggests something that may be true in many instances. It happens that our bulletin board is located immediately opposite a street car stop. One day the thought occurred, "How wonderful that the electric railway brings crowds of people to my door every few minutes and keeps them there for a few moments with nothing to do but read our bulletin board." Such cooperation, even though coincidental, should be appreciated and utilized. It costs nothing and might be of great value in presenting our purpose and program to the passing public.

Your Church sign can speak and work for you. It can convince the community that your Church is advancing, not decadent; it can reveal your ministry as thought-providing and possessed of a sense of humor; and it can so present the way of Christ to the passerby that "the wayfaring men, though fools, shall not err therein." Look at your bulletin board; everyone else does. It speaks for you and you can speak through it. Make sure the job is well done.

Thanksgiving Day

(From page 496)

devoid of innate dignity and worth, just someone or something to be taken advantage of, possibly a poor native in some hinterland whom I exploit in the name of that weasel word, "progress". See how the vertical relationship determines the horizontal, my relation to the living God, my relationship to my fellowmen. In a Cape Cod postoffice the writer recently overheard a discussion on the condition of the world. It came to this conclusion: that as long as we have greedy, selfish and resentful people in this world, whether here or elsewhere, there will remain the root causes for wars and conflicts. And these were laymen, not theologians or ministers talking! Recall the scene in SWISS FAMILY ROBINSON where the father who has "made his pile" returns home from his office to his pampered family. He overhears his eldest son refer to Napoleon as the "greatest man who ever lived." The father promptly reproves his son by pointing to a likeness upon the wall, and exclaiming, "He was a great Man!" Yes, He was a great Man, He, Who, even on the night in which He was betrayed, took the Paschal Cup and Bread and gave thanks to His Father for the privilege of

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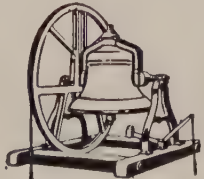
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dying on a felon's cross that men might know and believe and be saved.

Just now in this modern world impasse, we need more than anything else to take our eyes off our staggering problems long enough to fix them again in faith and trust and adoration on Him in Whom alone is our redemption. Concerning our atomic scare, for instance, a famous physicist has lately given his opinion that the problem lies not in the atom but in the man. Man, the proud creature, has transmuted the atom. But it remains for man, himself, to be spiritually "transmuted" from a Source and a Power beyond himself. Maeterlinck's dictum is again to the point: the acknowledgment of our common creaturehood before God is the beginning of wisdom. But more: it is also the beginning of our human redemption.

Recently it was my privilege to "break bread" with a farmer and his family on an Iowa farm. It was Sunday. We had been at the little Evangelical and Reformed Church in the morning. Around a table laden with many benefits, we bowed our heads in reverent thanksgiving to our common God and Father. A little later we gathered about a piano and for several hours shared in the singing of some of the great old hymns. There was a noticeable absence of anything forced or simulated about it. This was something real, genuine, flowing spontaneously from hearts that knew the true meaning of Christian fellowship. The thought came to one, — only in this way and on these terms shall our suffering and divided humanity ever become a family in God. A spirit of Christian fraternity can only come where a group of kindred spirits have learned to look upwards to a common Creator and Father and Redeemer, in praise, thanksgiving and adoration. What a responsibility lies upon us today, as disciples and followers of Jesus Christ and as members of His Church, herself the first fruits of the new humanity!

"Blest be the tie that binds, Our Hearts in Christian love.

The fellowship of kindred minds is like to that Above!"

And so I beg of you, do not leave this text on your study desks. Take out with you its glorious meaning, and live and share it in a world that desperately needs it: "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation!" (Psalm 60:19)

Cheerfulness is as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.—*Ruskin*.

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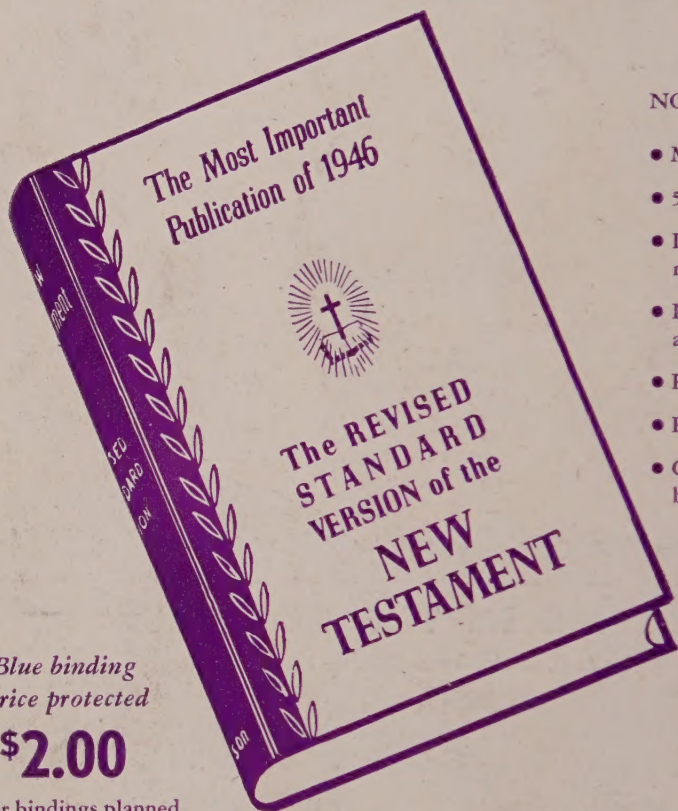
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